BRIDGE GREEK TESTAMENT
R SCHOOLS AND COLLEGES

T EPISTLE TO THE CORINTHIANS

C. H. Davis.

Cambridge Greek Testament for Schools and Colleges.

THE FIRST EPISTLE TO THE

CORINTHIANS.

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Stanford's Geog.l Estab.t

Cambridge Greek Testament for Schools and Colleges.

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Bishop of Worcester.

THE FIRST EPISTLE TO THE

CORINTHIANS,

WITH NOTES, MAP, INTRODUCTION AND APPENDICES

BY

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PREFACE

BY THE GENERAL EDITOR.

The General Editor of *The Cambridge Bible for Schools* thinks it right to say that he does not hold himself responsible either for the interpretation of particular passages which the Editors of the several Books have adopted, or for any opinion on points of doctrine that they may have expressed. In the New Testament more especially questions arise of the deepest theological import, on which the ablest and most conscientious interpreters have differed and always will differ. His aim has been in all such cases to leave each Contributor to the unfettered exercise of his own judgment, only taking care that mere controversy should as far as possible be avoided. He has contented himself chiefly with a careful revision of the notes, with pointing out omissions, with

suggesting occasionally a reconsideration of some question, or a fuller treatment of difficult passages, and the like.

Beyond this he has not attempted to interfere, feeling it better that each Commentary should have its own individual character, and being convinced that freshness and variety of treatment are more than a compensation for any lack of uniformity in the Series.

ON THE GREEK TEXT.

In undertaking an edition of the Greek text of the New Testament with English notes for the use of Schools, the Syndics of the Cambridge University Press have not thought it desirable to reprint the text in common use*. To have done this would have been to set aside all the materials that have since been accumulated towards the formation of a correct text, and to disregard the results of textual criticism in its application to MSS., Versions and Fathers. It was felt that a text more in accordance with the present state of our knowledge was desirable. On the other hand the Syndics were unable to adopt one of the more recent critical texts, and they were not disposed to make themselves responsible for the preparation of an

* The form of this text most used in England, and adopted in Dr Scrivener's edition, is that of the third edition of Robert Stephens (1550). The name "Received Text" is popularly given to the Elzevir edition of 1633, which is based on this edition of Stephens, and the name is borrowed from a phrase in the Preface, "Textum ergo habes nunc ab omnibus receptum."

entirely new and independent text: at the same time it would have been obviously impossible to leave it to the judgment of each individual contributor to frame his own text, as this would have been fatal to anything like uniformity or consistency. They believed however that a good text might be constructed by simply taking the consent of the two most recent critical editions, those of Tischendorf and Tregelles, as a basis. The same principle of consent could be applied to places where the two critical editions were at variance, by allowing a determining voice to the text of Stephens where it agreed with either of their readings, and to a third critical text, that of Lachmann, where the text of Stephens differed from both. In this manner readings peculiar to one or other of the two editions would be passed over as not being supported by sufficient critical consent; while readings having the double authority would be treated as possessing an adequate title to confidence.

A few words will suffice to explain the manner in which this design has been carried out.

In the *Acts*, the *Epistles*, and the *Revelation*, wherever the texts of Tischendorf and Tregelles agree, their joint readings are followed without any deviation. Where they differ from each other, but neither of them agrees with the text of Stephens as printed in Dr Scrivener's edition, the consensus of Lachmann with either is taken in preference to the text of Stephens. In all other cases the text of Stephens as represented in Dr Scrivener's edition has been followed.

In the *Gospels*, a single modification of this plan has been rendered necessary by the importance of the Sinai MS. (א), which was discovered too late to be used by Tregelles except in the last chapter of St John's Gospel and in the following books. Accordingly, if a reading which Tregelles has put in his margin agrees with א, it is considered as of the same authority as a reading which he has adopted in his text; and if any words which Tregelles has bracketed are omitted by א, these words are here dealt with as if rejected from his text.

In order to secure uniformity, the spelling and the accentuation of Tischendorf have been adopted where he differs from other Editors. His practice has likewise been followed as regards the insertion or omission of Iota subscript in infinitives (as *ζῆν*, *ἐπιτιμᾶν*), and adverbs (as *κρυφῇ*, *λάθρα*), and the mode of printing such composite forms as *διαπαντός*, *διατί*, *τουτέστι*, and the like.

The punctuation of Tischendorf in his eighth edition has usually been adopted: where it is departed from, the deviation, together with the reasons that have led to it, will be found mentioned in the Notes. Quotations are indicated by a capital letter at the beginning of the sentence. Where a whole verse is omitted, its omission is noted in the margin (*e.g.* Matt. xvii. 21; xxiii. 12).

The text is printed in paragraphs corresponding to those of the English Edition.

Although it was necessary that the text of all the portions of the New Testament should be uniformly con-

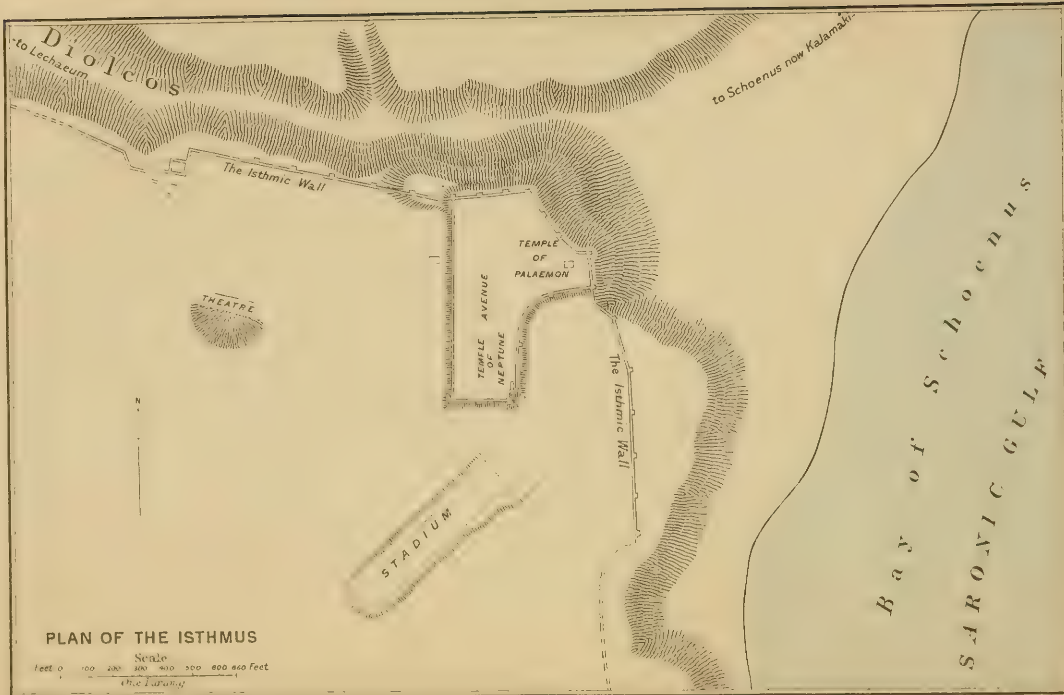
structed in accordance with these general rules, each editor has been left at perfect liberty to express his preference for other readings in the Notes.

It is hoped that a text formed on these principles will fairly represent the results of modern criticism, and will at least be accepted as preferable to "the Received Text" for use in Schools.

J. J. STEWART PEROWNE.

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Stanford's Geog^l Estab^t

INTRODUCTION.

CHAPTER I.

CORINTH. ITS SITUATION AND HISTORY.

AT the time of the Apostle's visit, Corinth was the most considerable city in Greece. Its commercial importance had always been great. Situated on a narrow neck of land between two seas[1]—the far-famed Isthmus—the temptations to prefer commerce to war, even in times when war was almost the business of mankind, proved irresistible to its inhabitants[2]. The command of the Isthmus was no doubt important in a military point of view; but at a time when navigation was difficult and dangerous[3], the commercial advantages of the position were enormous. Merchants arriving either from the East or from the West, from Italy or Asia Minor, could save themselves the risk of a hazardous voyage round the Peloponnesus, and found at Corinth both a ready market for their wares, and a convenient means of transport. Corinth, therefore, had always held a high position among the cities of Greece[4], though the military genius of Sparta and the intellectual and political eminence of Athens secured to those two states the pre-eminence in the best periods of Greek history. But in the decline of Greece, when she had laid her independence at the feet of Alexander the Great, the facilities for trade enjoyed by Corinth gave it the first place. Always devoted to the arts of peace, in such a degree as to incur the contempt of the Lacedæ-

[1] Ovid (*Met.* v. 407) and Horace (*Od.* I. 7. 2) call it *bimaris Corinthus*.

[2] *οἰκοῦντες γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσθμοῦ ἀεὶ δή ποτε ἐμπόριον εἶχον.* Thucyd. I. 13. He also says that the Corinthians first invented triremes, and that the most ancient sea-fight of which the Greeks had any knowledge was between the Corinthians and the Corcyraeans.

[3] Cape Malea, now St Angelo, was "to the voyages of ancient times, what the Cape of Good Hope is to our own." Conybeare and Howson, Vol. I. ch. xii.

[4] Corinth early founded colonies, of which the most famous were Syracuse in Sicily, and Corcyra, known to the Italians as Corfu, but still retaining in Greek its ancient name Κέρκυρα.

monians[1], it was free, in the later times of the Greek republics, to devote itself undisturbed to those arts, under the protection, for the most part, of the Macedonian monarchs. During that period its rise in prosperity was remarkable. It had always been famous for luxury, but now it possessed the most sumptuous theatres, palaces, temples, in all Greece. The most ornate of the styles of Greek architecture is known as the *Corinthian.* The city excelled in the manufacture of a peculiarly fine kind of bronze known as *aes Corinthiacum*[2]. Destitute of the higher intellectual graces (it seems never, since the mythic ages, to have produced a single man of genius) it possessed in a high degree the refinements of civilization and the elegancies of life. It was regarded as the "eye[3]," the "capital and grace[4]" of Greece. And when (B. C. 146) it was sacked by Mummius during the last expiring struggle of Greece for independence, though it was devoted to the gods, and not allowed to be rebuilt for a century, its ruins became the "quarry from which the proud patricians who dwelt on the Esquiline or at Baiae, adorned their villas with marbles, paintings, and statues[5]."

The colony (Julia Corinthus) founded here by Julius Cæsar in B.C. 46 soon restored the city to its former greatness. The site had lost none of its aptitude for commerce. The city rose rapidly from its ruins. The Roman proconsul of Achaia fixed his seat there (Acts xviii. 12). Merchants once more, as of old, found the convenience of the spot for the transport or disposal

[1] Plut. *Apophth. Lac.* Agis son of Archidamus, VI.

[2] Some writers have supposed this *aes Corinthiacum* to have been the gold, silver and bronze melted down in the conflagration which followed the taking of the city by Mummius. But this, which seems intrinsically improbable, is refuted by the fact that the Corinthian bronze was well known *before* the destruction of Corinth. See note in Valpy's Edition on the passage quoted below from Florus, and Smith's *Dictionary of Antiquities*.

[3] Cicero *pro Man.* 5. [4] Florus II. 16. 1.

[5] Stanley, *Introduction to 1st Corinthians*, p. 2. Rome, says Strabo (VIII. 6. 23), was filled with the spoils of the sepulchres of Greece, and especially with the terra cotta vases which were found there. Every tomb, he adds, was ransacked to obtain them.

of their wares, and in the early days of the Roman Empire Corinth became, as of old, a bye-word for luxury and vice. "Non cuivis homini contingit adire Corinthum[1]" has passed into a proverb, which is also found in the Greek language[2], and which at once points to Corinth as a wonder of the world, and as a place which no man should dare to visit without an ample command of money. The worship of Aphrodite, which had given Corinth an infamous pre-eminence over other cities[3], was restored[4], and Corinth once more became a hotbed of impurity. And though the names of many of its residents indicate a Roman origin, there can be no doubt that the supple and astute Greek, who had become a prominent feature of Roman society even in the capital[5], had re-occupied the city, and gave the tone to the general character of its life. Greek philosophy was then in its decline, and it is to Greek philosophy in its decline that we are introduced in the Epistles of St Paul. Endless logomachies[6], personal vanity and rivalries[7], a disposition to set intellectual above moral considerations[8], a general laxity of manners and morals[9], a preference of individual convenience to the general welfare[10], a tendency to deny the idea of a future life, and to give oneself up to unlimited enjoyment in this[11], appear to have been the chief difficulties with which St Paul had to contend in planting the Gospel at Corinth. These were in part the characteristics of Roman society in general; but some of the features in the picture are peculiar to Greece[12].

[1] Horace, *Ep.* I. 17. 36.

[2] Strabo VIII. 6. 20. The proverb was applied to Corinth both before and after the sack by Mummius.

[3] The word *Corinthian* was synonymous with profligacy in ancient times, as it afterwards, by a classical allusion, became in the days of the Regency and of George IV. in our own country.

[4] A thousand priestesses dedicated to her licentious worship existed at Corinth, and it was the custom to signalise special occasions of triumph by setting apart fresh victims to this infamous superstition.

[5] Juvenal, *Sat.* III. 76—78.

[6] 1 Cor. i. 17, ii. 13.

[7] ch. iii. 21, iv. 6, 7, v. 6; 2 Cor. x. 12 (according to the received text), xi. 12.

[8] 1 Cor. v. 2.

[9] v. 11, vi. 9, 10.

[10] ch. vi.—xiii.

[11] ch. xv.

[12] Especially the three first.

It was to such a city, the highway between Rome and the East, that the Apostle bent his steps. It was about the close of the year 51. The time was unusually favourable for his arrival. Not only would he find the usual concourse of strangers from all parts of the world, but there was an unusual number of Jews there at that moment, in consequence of the decree of Claudius that 'all Jews were to depart from Rome[1].' We can therefore imagine what feelings were in the Apostle's mind as he entered the Saronic Gulf after his almost fruitless visit to Athens. On a level piece of rock, 200 feet above the level of the sea, stood the city itself[2]. Above it the hill of Acro-Corinthus, crowned by the walls of the Corinthian citadel, rose to the height of 1886 feet[3]. The temples and public buildings of the city, overlaid with gold, silver, and brass, according to the custom of the ancient world, met his eye, and whether glittering in the brilliancy of an Eastern sun, or less splendid in shade, they had a tale to tell him of superstitions to be encountered, and men to be turned from the power of Satan unto God. The hope must have risen strong within him, and was soon to be converted into certainty[4], that God had much people in that city. And as he landed, and beheld luxury and pride, riches in their selfishness, vice in its shameless effrontery, and poverty in its degradation and neglect, as well as the people of various

[1] Acts xviii. 2. Cf. Suetonius, *Claudius*, 25. "Judaeos impulsore Christo (or according to some editions, Chresto) assidue tumultuantes Roma expulit," where the heathen writer, in his contempt for the Jews and their sects, has not taken the trouble to ascertain the facts. Christianity for years afterwards (see Acts xxviii. 21, 22) had failed to create any strong feeling among the Jews at Rome.

[2] Acts xvii. 34. Corinth did not lie immediately on the sea, but a little inland (see map). Its ports were Lechaeum and Cenchrea (Rom. xvi. 1), the former on the Western, the latter on the Eastern side of the Isthmus. The former was connected with the city by the long walls, as in the case of the Piraeus at Athens. Lechaeum was not more than a mile and a half from the city; Cenchrea was about nine miles distant.

[3] "Neither the Acropolis of Athens, nor the Larissa of Argos, nor any of the more celebrated mountain fortresses of Western Europe—not even Gibraltar—can compare with this gigantic citadel." Col. Mure. Statius (*Thebaid* VII. 106) speaks of it as protecting with its shadow the two seas alternately.

[4] Acts xviii. 10.

nationalities who thronged the streets then, as they do still in all great maritime cities, he must have felt that, though he might stay there long—his visit lasted a year and a half—yet that there was no time to be lost. He first preached the good tidings to the chosen people, Jews and proselytes[1], and was 'pressed in spirit[2]' as he thought of the unusual opportunity which was here afforded him. And when, according to their custom, the Jews reviled his doctrine and refused to listen to it, he shook out his garment and said, 'Your blood be upon your own heads. I am clean, from henceforth I will go to the Gentiles[3].' And he kept his word. He was encouraged by an influential secession from the Jewish community[4], headed by Crispus, the ruler of the synagogue, but he never entered the synagogue again. In a house 'hard by[5],' he ministered to the Jews who had attached themselves to him, and to the Gentiles who came to listen to his words. Under the protection of Gallio, the proconsul[6], who entertained a true Roman contempt for the Jewish law and all questions arising out of it, he was allowed to minister in peace for 'many days[7].' And thus were laid the foundations of the Corinthian Church[8].

[1] Or perhaps even heathens. Acts xviii. 4.
[2] *v.* 5. [3] *v.* 6. [4] *v.* 8. [5] *v.* 7. [6] *v.* 14, 17.
[7] *v.* 18. The Authorized Version has 'a good while.'
[8] For further information about Corinth, see Conybeare and Howson, *Life and Epistles of St Paul*, Stanley, *Introduction to 1st Corinthians*, Smith's *Dictionary of Geography*, and Leake's *Morea*. There are few remains of antiquity now to be seen at Corinth or the Isthmus. The seven Doric columns figured in Conybeare and Howson's work are all that are left at Corinth, while at the Isthmus, though (see notes on ch. ix. 24) the outlines of ancient remains may still be traced, it needs an intimate topographical acquaintance with the spot to find them out.

CHAPTER II.

THE CORINTHIAN CHURCH.

1. *Its foundation.* In the Acts of the Apostles we find that the system adopted by St Paul[1] in founding Christian Churches was as follows. Accompanied by one, and as the number of converts increased, by more than one trustworthy colleague or disciple, he traversed the particular district he desired to evangelise, making as long a stay in each city as circumstances permitted[2]. The length of his stay usually depended upon the importance of the city, and its fitness as a centre whence the influence of the Gospel might spread to distant parts. Thus Antioch, the capital of Syria, Corinth, the resort, as has been seen[3], of men of various nationalities, and Ephesus, the metropolis of Asia Minor, became successively the abode of St Paul for a lengthened period. The smaller churches he left under the care of elders, selected from his converts, no doubt on the principle laid down in the Epistle to Timothy[4], that they should be men who had previously enjoyed a reputation for gravity and sobriety of life. The condition laid down in the same Epistle, that they should not have been newly converted[5], was of course impossible in this early stage of the history of the community. The more important Churches enjoyed the Apostle's superintendence for a longer period; but it was impossible, when leaving them, to avoid placing them under the care of men whose Christian profession was immature. Many evils thus naturally arose in communities to which the principles

[1] We have no account of the method pursued by any other Apostle.

[2] He was frequently driven away by the turbulent conduct of the Jews. Acts xiii. 8, 50, xiv. 2, 5, xvii. 5, 13, xviii. 12.

[3] Ch. 1. [4] 1 Tim. iii. 7. [5] 1 Tim. iii. 6.

of Christianity were so new. The manner in which these evils were met by the Apostle is worthy of remark. He gradually gathered round him a band of men who were familiar with his teaching and principles of action. When any scandals or difficulties arose, and it was impossible to deal with them in person, he despatched some of his companions to the place where their presence was required[1]. He gave them instructions how to deal with the cases that had arisen[2], and further enjoined them to return to him as speedily as possible with a report of their success or failure[3]. St Paul followed the same course in Corinth as elsewhere. For a year and a half he stayed there, and endeavoured to gain for Christianity a hearing among those who resorted to Corinth from all quarters of the world. He enjoyed unusual opportunities; for the protection of Gallio, and the unpopularity of the Jews with the heterogeneous mob of Corinth[4], prevented the Jews from raising their usual disturbances. As we have already seen, a number of Jews adhered to his teaching, but the majority (ch. xii. 2; cf. also ch. viii. 7, note) of the members of the Church were Gentiles, and by far the greater number (ch. i. 26) persons of inferior rank and small intellectual attainments. Among these, as the proportion of Roman names shews (see 1 Cor. i. 14, 16, xvi. 17; Rom. xvi. 21—23; Acts xviii. 8, 17), a majority were of Roman origin, while a smaller number were of Greek descent.

2. *Condition of the Corinthian Church.* St Paul left Corinth in consequence of a determination he had formed to spend the approaching feast at Jerusalem[5], a determination which possibly had some connection with the vow under the stress of which

[1] 1 Cor. iv. 17; 2 Cor. viii. 6, 16, 17, ix. 5.

[2] 1 Tim. i. 3; 2 Tim. iv. 1, 2; Tit. i. 5.

[3] 2 Cor. vii. 6, 13.

[4] According to the received text, it was the *Greeks* who beat the ruler of the synagogue. It is quite possible that the word has been omitted from some of the best MSS. in Acts xviii. 17, from an idea that the Sosthenes mentioned there was the companion of St Paul, and that, if he were so, he must have been already converted. See note on ch. i. 1. For the opposite view consult Paley, *Horae Paulinae*, 1st Ep. to the Corinthians, No. 8, note.

[5] Acts xviii. 21. The feast was probably that of Pentecost.

he left Corinth[1]. In consequence of the earnest entreaty of the Ephesians[2] that he would give them the benefit of his presence, he spent three years among them on his return from Jerusalem[3]. But the latter part of his stay was disquieted by reports of disorders at Corinth[4]. Certain teachers had arrived at Corinth, imbued with Jewish leanings[5], who had brought letters of recommendation with them from other Churches[6], and who set themselves to undermine the credit and apostolic authority of St Paul[7], and even, as some have gathered from 2 Cor. x. 5, 6, to persuade the Corinthian Christians to set them at nought altogether. He was a man of no eloquence, they said[8]. He was ignorant of the rules of rhetoric[9]. He had not even the *physique* of the orator[10]. And besides this, he was no true Apostle. He had not been among the disciples of Jesus Himself[11]. And his conduct conclusively shewed that he and his companion Barnabas did not possess an authority co-ordinate with that of the twelve[12]. His doctrine, too, was irreconcilable with theirs. He was a renegade Jew. He had thrown off the yoke of the Jewish law, whereas it was well known that the original Apostles of the Lord regarded

[1] Acts xviii. 18. [2] Acts xviii. 20. [3] Acts xx. 31.
[4] 1 Cor. i. 11.
[5] 2 Cor. xi. 22. The character of the teaching of these Judaizing Christians may be gathered from Acts xv, from the Epistle to the Galatians, and hints given here. The object of Christ's coming, they held, was to "restore the kingdom to Israel." He came to save all men, but it was by making them Jews. They were to accept the rite of circumcision, and with it all the obligations of the Jewish law. That law was given by God Himself at the hands of Moses, and it was impossible that He could abrogate it. And they supported their contention by the remarkable fact that the men who taught a broader Gospel were not originally disciples of Jesus at all. The whole of those who had come under His personal influence were confining their labours to the circumcision. And they were careful to avoid any close intercourse with those who rejected the Jewish law (Gal. ii. 12). Hence the Judaizing teachers called on all genuine Christians to separate themselves from the renegade Jews, the spurious Apostles, who were counselling revolt from the Divine Law.
[6] 2 Cor. iii. 1. [7] 1 Cor. ix. 1—5; 2 Cor. xii. 12, xiii. 3.
[8] 1 Cor. i. 17, ii. 4, 5, 13; cf. iv. 3, 19.
[9] *ἰδιώτης τῷ λόγῳ*, 2 Cor. xi. 6. [10] 2 Cor. x. 10.
[11] 1 Cor. ix. 1. [12] 1 Cor. ix. 5, 6.

it as binding[1]. Such intelligence as this was alarming enough in itself. Teachers like these had already alienated from St Paul the members of one Church which he had founded[2]. But the effect at Corinth was infinitely more mischievous. The whole community had become disorganised. A tendency had arisen to estimate men by their personal gifts rather than by their spiritual powers or their Divine commission. Those who adhered to St Paul's teaching were tempted to throw off their allegiance to his person, and to transfer it to Apollos, the gifted Alexandrian teacher, who had visited Corinth after St Paul's departure[3]. Some declared that they followed St Peter, who was placed by our Lord Himself at the head of the Apostolic band[4]. Others protested that they followed no human teacher, but built their faith on the words of Christ Himself, interpreted, most probably, just as suited themselves[5]. A general relaxation of discipline followed these dissensions. In their

[1] Gal. ii. 7—13.
[2] Gal. i. 6, 7, iii. 1, iv. 16.
[3] See note on ch. i. 12.
[4] ch. i. 12.
[5] Some German writers have endeavoured to shew that the Corinthian Church was divided into four distinct and clearly defined parties, owning respectively as their head, St Paul, Apollos, St Peter and Christ. Some have gone so far as to describe precisely the views of these several parties. But even if such defined parties had existed—and this is rendered very doubtful by 1 Cor. iv. 6—we have not sufficient information at our disposal to decide what were the exact tenets of each school. But though we have no evidence that there were any parties of this kind under their respective party leaders, it is tolerably clear that at least such *tendencies* existed. For St Peter and the rest of the twelve unquestionably held a stricter view of the obligations of the Jewish law than did St Paul, while St Paul, though not rejecting the allegorical treatment of the O. T. Scriptures, had far less sympathy with heathen philosophy than men like Apollos, trained in the Alexandrian school of which Philo is the best known representative, were likely to have. St Paul held firmly to the old Jewish doctrine that God made every thing "very good." And though he counselled the strictest self-denial in everything, he gave no countenance to the idea of any essential evil in matter. The Essenes and the Therapeutae seem to have embraced this idea, influenced, no doubt, by Alexandrian Judaism. It is possible that Apollos carried his views farther in the direction of asceticism than did St Paul, though we have no evidence that he did so. And we may easily conceive that, as stated above, there were those who declined to follow implicitly any inferior teacher, but resolved to be guided only by the *ipsissima verba* of Christ.

intellectual exaltation the Corinthians had passed over a grave social scandal in their body without notice[1]. The Holy Communion, by its institution the Feast of Love, had degenerated into a disorderly general meal, in which the prevalent personal and social antagonism was manifested in an unseemly manner[2], in which the poor were altogether neglected[3], and in which even drunkenness was allowed to pass unrebuked[4]. The women threw off their veils in the Christian congregation, and gave indications of a determination to carry their new-found liberty so far as to be destructive of womanly modesty and submissiveness[5]. Beside this, the spiritual gifts which God had bestowed upon His Church had been shamefully misused[6]. They had become occasions of envy and strife. Those who had received them considered themselves justified in looking down upon those common-place Christians who had them not. And as is invariably the case, pride on the one hand begat bitterness and jealousy on the other. The misuse, too, of the spiritual gifts had intruded itself into the congregation. Men who had received such manifest proofs of the Divine favour regarded themselves as released from all obligations to control the exercise of the powers with which they were endowed. They interrupted each other, they exercised their gifts at improper times, till the aspect of a Christian congregation was sometimes more suggestive of lunacy than of the sober self-restraint Christianity was intended to produce[7]. So far had the evil of division proceeded that there were not wanting those who assailed the great cardinal principle of the resurrection of the dead, and were thus opening the door to the most grievous excesses[8]. Such a condition of a community might well disturb the mind of its founder. St Paul could not leave Ephesus at present, for a 'great door and effectual' had been opened to him there[9]. But the occasion was urgent and could not wait for his personal presence. He had already despatched one of his disciples with instructions to proceed to Corinth

[1] ch. v. 1, 2. [2] ch. xi. 18, 19. [3] *v.* 22.
[4] *v.* 21. [5] *v.* 5. [6] ch. xii., xiv. [7] ch. xiv. 23.
[8] ch. xv. 32—34. [9] ch. xvi. 9.

as soon as he had transacted some necessary business in Macedonia[1]. But, probably after Timothy's departure, tidings arrived—if indeed it were not the pressure of his own overpowering anxiety—which induced the Apostle not to wait for Timothy's arrival thither[2], but to send messengers at once. Titus, and with him a brother whose name is not given, were therefore sent direct to Corinth[3], most probably in charge of the Epistle with which we are now concerned[4]. Another reason weighed with St Paul in his determination to write. Some members of the Corinthian Church had sought information from him on certain points[5]. (*a*) The Platonic philosophy, which had recently invaded the Jewish Church, had placed an exaggerated value on celibacy, and there were many at Corinth who were still sincerely attached to St Paul, and desired to have his opinion[6]. (*b*) Another difficulty had also arisen. St Paul was everywhere impressing on his converts the doctrine of their freedom from the obligations of the Jewish law. He went so far as to declare that the Christian was bound by no external law whatever[7]. There was nothing, in fact, which *in itself* was unlawful to the Christian[8]. The lawfulness or unlawfulness of an act was to be determined by the circumstances of the case. And the tribunal by which these nice points were to be decided was the conscience of the individual. Such large principles as these were likely to be misapplied, and, in fact, they were misapplied. Some Christians considered themselves absolved from all obligations whatever. Strong in their contempt for idolatry and idols, they claimed a right to sit at an idol feast, in the very precincts of the temple itself[9]. That such conduct was highly offensive or dangerous to others was to them a matter of no moment. If those who were scrupulous

[1] Acts xix. 22; 1 Cor. iv. 17, xvi. 10. [2] See note on ch. xvi. 10.
[3] 2 Cor. ii. 13, viii. 6, 16—18, 22, 23, xii. 18.
[4] See 2 Cor. vii. 6—15, where the arrival of the first Epistle is connected with that of Titus. The obedience and fear and trembling with which he was received is not only closely connected with the effect produced by the Epistle, but is scarcely intelligible without it.
[5] ch. vii. 1. [6] ch. vii. [7] Rom. vi. 14, vii. 14, iv. 6, viii. 2.
[8] ch. vi. 12, x. 23. [9] ch. viii. 10.

about eating meats offered to idols shunned their company as that of men guilty of gross and open apostasy, they ridiculed their narrow-mindedness. If others were tempted by the license they claimed to relapse into idolatry, they considered it to be no concern of theirs[1]. And their abuse of Christian liberty and of the principles the Apostle had laid down, did but add to the confusion already existing in the Corinthian Church. (*c*) There were sundry minor questions on which St Paul's opinion was asked. The chief of these was a difficulty which had arisen out of an expression of his, in an epistle now lost, in which he bade them "not to company with fornicators[2]." In the heathen world, and in Corinth especially, such a command, if literally carried out, would involve an almost entire cessation of intercourse with the heathen. It was necessary to decide these questions at once, and so to give free course to the Christian life of the Corinthian Church.

CHAPTER III.

DATE, PLACE OF WRITING, CHARACTER AND GENUINENESS OF THE EPISTLE.

1. *Date and Place of Writing.* It was to the state of affairs described in the preceding chapter that the Apostle addressed himself in the Epistle under our consideration. In the spring of the year 57, before his departure from Ephesus for Macedonia, he wrote to his Corinthian converts. The subscription to this Epistle in the A. V. states it to have been written at Philippi. This mistake is due to a mistranslation of ch. xvi. 5. See note there. Calvin remarks further that the salutation in ch. xvi. 19 is not from the Churches of Macedonia, but of Asia Minor. Aquila and Priscilla, too (Acts xviii. 2, 18, 26; cf. 1 Cor. xvi. 19), appear to have taken up their abode at Ephesus. If, in conclusion, we compare the narrative in Acts xx. with 1 Cor. xvi.

[1] Ibid. [2] ch. v. 9.

5, 8, we can have little doubt that the Epistle was written at Ephesus.

2. *Character of the Epistle.* No Epistles give us so clear an insight into the character of St Paul as the two Epistles to the Corinthians[1]. Beside the deep and fervent love for God and man, and for the object of his preaching, Jesus Christ, both God and Man, visible in all his Epistles, we have in these Epistles the most remarkable individual characteristics. A large portion of the first Epistle is occupied with personal matters. In the first four chapters the Apostle deals with the divisions in the Corinthian Church, and these divisions, as we have seen, were caused by the intrigues of those who sought to disparage his qualifications and Apostolic authority. The character, therefore, of his preaching, the source of its inspiration, the nature of his work, the sacrifices he made for the Gospel's sake as a proof of his sincerity, are subjects which take up a large part of the earlier portion of the Epistle. Again, in the ninth chapter, when he is about to refer once more to his own practice, he suddenly remembers that that very practice has been turned into a pretext for denying his Apostolic commission, and he enters into an animated defence of it. Some of the most marked characteristics of St Paul's style, as revealing to us the nature of the man, are to be found in the Second Epistle. Such are the impassioned vehemence of his self-vindication, his deep anxiety and affection for his converts, the sternness which contends with his love, his sudden deflections from the main argument as some subsidiary idea or illustration occurs to him, the irony mingled with his rebukes, peculiarities which reach their climax in that Epistle. This Epistle, however, is not destitute of these traits of individual character. There is a striking instance of some of them in ch. iv. 8—13, and in ch. ix. 1 But for eloquence of the highest order, such as is displayed in the magnificent panegyric on love in ch. xiii., no Epistle can compare with this. And there is no passage in any other Epistle which for depth of spiritual insight, felicity of illustration and force of argument

[1] See Conybeare and Howson, Vol. II. p. 28.

combined, approaches the passage in which the doctrine of the Resurrection is at once defended and developed. One particular faculty, the shrewd common-sense of St Paul, which has received far less attention than it deserves, is more plainly manifested in this Epistle than any other. A very large portion of the Epistle is taken up with practical matters. It is "Christianity applied to the details of ordinary life[1]." And no one can have read the part of the Epistle which extends from ch. v. to ch. xiv. inclusive, without being struck with the keenness of the Apostle's discrimination, which sends him at once to the root of the matter, and enables him to decide on the broadest and most intelligible ground what is permissible to the Christian, and what not. Witness his decisive condemnation of the incestuous person, ch. v. 1—5, and of fornication, ch. vi. 12—20, as well as the basis on which they rest. Observe the way in which he deals with the question of marriage in ch. vii., and, above all, with the delicate and difficult case when the one party has been converted to Christianity, and the other has not (*vv.* 12—17). Observe the broad distinction he draws between the lawfulness of a thing in itself, and its permissibility in all cases, in the discussion of the question of meats offered in sacrifice to idols (chapter viii. and x.), as well as the calm decision with which he rules (in ch. xiv.) that supernatural gifts need as much unselfishness and discretion in their use as those which come to men in the ordinary course. It is characteristics like these which mark the Apostle off as a man *sui generis*, and while they often add tenfold to the difficulty of understanding him, have given to his writings a conspicuous place, even in the New Testament itself.

3. *Genuineness.* It is to their remarkable originality, as well as the fact that they obviously arose out of the state of the Corinthian Church immediately after its foundation, that these Epistles owe the fact that, with one or two others, their genuineness has never been seriously disputed. It would be impossible for a forger, especially in an age when the writing

[1] Robertson, *Lectures on the Corinthians.*

of fiction had not been reduced to a system, to have invented an Epistle so abounding in local and personal allusions, and to affairs of immediate moment, without hopelessly entangling himself in contradictions. And these two Epistles also possess a testimony to their authenticity which no other book, even of the New Testament, enjoys. Whereas most ancient writings are identified by some allusion or quotation in a writer three or four centuries later than their author, a chain of testimony from the very first establishes the fact that this Epistle, in the form in which it has come down to us, proceeds from the hand of St Paul. Our first witness is Clement of Rome, the friend and companion of St Paul (Phil. iv. 3), and afterwards[1] Bishop of Rome. About the year 97 (though some would place it as early as 68), forty years after this Epistle was written, and during the troubles which befel the Christians in the reign of Domitian, Clement wrote to the Corinthians in reference to some disputes which had arisen there of the same kind as those of which St Paul had complained. This Epistle of Clement possessed high authority, and was often bound up with the New Testament and read in church[2]. In it he thus writes, *ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου* Παυλοῦ *τοῦ ἀποστόλου. Τί πρῶτον ὑμῖν ἐν ἀρχῇ τοῦ εὐαγγελίου ἔγραψεν; ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν, περὶ αὐτοῦ καὶ* Κηφᾶ *τε καὶ* Ἀπόλλω, *διὰ τὸ καὶ τότε προσκλίσεις ὑμᾶς πεποιῆσθαι*[3]." Polycarp, again, the disciple of St John, quotes 1 Cor. vi. 2 as the words of St Paul[4]. In the shorter Greek edition of the Epistles of Ignatius, who was Bishop of Antioch, and had been known to the Apostles[5], there are many quotations from this Epistle, though its author is not named[6]. Irenaeus, the disciple of Polycarp[7], and of others who had seen the Apostles[8], not only quotes this Epistle

[1] Euseb. *Eccl. Hist.* III. 4.

[2] Ibid. III. 16. It is found in the famous Alexandrian MS. of the N.T., one of the oldest which have come down to us.

[3] Clement, *1st Ep. to the Corinthians*, ch. 47.

[4] *ἢ οὐκ οἴδαμεν, ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; καθὼς* Παῦλος *διδάσκει.* Polycarp, *Ep. to the Philippians*, ch. 11. He also quotes vv. 9, 10 of the same chapter, though not with the Apostle's name. Ibid. ch. v.

[5] Eus. *Eccl. Hist.* III. 22.

[6] The genuineness of this edition is, however, denied by some.

[7] *Against Heresies*, III. 3. 4.

[8] Ibid. IV. 32. 1.

as the work of St Paul, but mentions it as having been written to the Corinthians[1]. After his time it is needless to multiply quotations. At the close of the second or the beginning of the third century, Tertullian, a learned and able writer, not only quotes it but devotes a considerable part of his Treatise against Marcion to an analysis of its contents, and from that time onward it has unhesitatingly been accepted as the work of the Apostle St Paul, and as one of the canonical writings of the Church.

CHAPTER IV.

DOCTRINE OF THE RESURRECTION.

There is no other passage in the New Testament which treats of the Christian doctrine of the Resurrection with such force and fulness as the fifteenth chapter of this Epistle. This doctrine is the keystone of the Gospel arch, and formed, as we learn from the first record of the proceedings of the Christian Church, the chief feature in the preaching of its first Apostles. They 'gave witness' of the Resurrection of the Lord 'with great power[2]'; they grieved the Sadducees by 'teaching through Jesus the Resurrection of the dead[3]'; they regarded themselves as specially concerned to be 'witnesses of the Resurrection[4].' It was evidently the leading feature in the teaching of St Paul. In his sermon at Athens he preached 'Jesus and the Resurrection[5].' And when, years afterwards, he stood to answer for his heresies at a tribunal of his fellow-countrymen, his first remark was 'of the hope and Resurrection of the dead am I called in question[6].' We are therefore prepared to find him laying especial stress upon this doctrine. We shall not be surprised to find him preferring it to all others. It is to him the *articulus*

[1] Book III. *Against Heresies*, II. 9; 18. 2. In V. 7. 1 he calls it the First Epistle to the Corinthians.

[2] Acts iv. 33. [3] Acts iv. 2. [4] Acts i. 22.

[5] Acts xvii. 18. [6] Acts xxiii. 6.

stantis aut cadentis ecclesiae. Without it there is no Christianity[1], no deliverance from sin[2], no future life[3]. To deny it is to give the lie to all his preaching[4]. And therefore he takes especial care to bear witness to the *fact.*

I. His words on this point are well worthy of study, for upon the fact of the Resurrection depends not only the whole doctrinal system of Christianity, but the whole question of the credibility of the Gospel History. An acute writer has lately observed that the whole question of miracles stands or falls with the capital miracle of the Resurrection of Christ[5]. If that miracle be once conceded, it is but splitting straws to discuss the possibility or probability of minor miracles. If it be denied, with it goes the whole claim of Christ to be considered in any special or peculiar sense the Son of God. We are therefore forced to give marked attention to what was very probably the *first* written account we have of the Resurrection of Christ[6]. And here we may remark (1) the fearless tone of the Apostle[7]. There is, as Robertson has observed, the "ring of truth" about the whole chapter[8]. There is no hesitation, no half-heartedness. The language is not that of a man who says "I hope" or "I believe," but '*I know* that my Redeemer liveth, and that He shall stand at the latter day upon the earth[9].' We may observe further (2) the *time* when the Apostle was writing. It was about twenty-five years after the Resurrection[10]. There were plenty of witnesses still alive who could be interrogated about what they themselves had seen and heard. Nor was there any difficulty in the investigation. Jerusalem was by no means difficult of access from Corinth, and abundant opportunity existed for disproving the assertions of the Apostle if such disproof were possible. Lastly observe (3) the nature of the testimony. Instead of being vague and confused, it is definite and precise.

[1] Ch. xv. 14. [2] *v.* 17. [3] *v.* 18. [4] *v.* 15.

[5] *Ecce Homo*, p. 10 (4th edition).

[6] Unless we suppose the Gospels of St Matthew and St Luke to have been already written. See notes on ch. xi. 23, xv. 3.

[7] Ch. xv. 1—20, 30—34.

[8] Lect. XXVIII. on the Epistles to the Corinthians.

[9] Job xix. 25. [10] See note on ch. xv. 15.

Names of living men are given[1], men who had themselves publicly stated that they had eaten and drunk with Jesus after He had risen from the dead[2]. Occasions are mentioned, and the greater part of five hundred persons are stated to be still living, who saw the fact with their own eyes[3]. No clearer evidence could be given that, as the Apostle said on another occasion, this thing 'was not done in a corner[4].'

II. We may remark next on St Paul's *doctrine* of the Resurrection. Christ, we are told, is the *last Adam*[5], a second progenitor, that is, of mankind. A new and grander humanity is introduced into the world by Him. Its law of operation is spiritual, not natural[6]; that is to say, it comes into the world not in the ordinary course of nature, but by means which are above and beyond that course[7]. The means whereby the first rudiments of the manhood which is from above is communicated to man is *faith*[8], that is, the practical acknowledgment of the facts of the unseen spiritual universe[9]. This saves man by the gradual incorporation into his very nature of that spiritual humanity which is given to the world by Christ[10]. And if this process be in operation at death, if the humanity of Christ be then dwelling in man, if he have 'the earnest of the Spirit[11],' through Whom that humanity is imparted[12], his resurrection is secured[13]. His body is then as a seed planted in the ground. It contains within it the principle of an imperishable life, a principle which at the end of a period of any length soever, will assert its power. But not at once[14]. For (1) "the literal resurrection is but a develop-

[1] Ch. xv. 5, 7. [2] Acts x. 41. [3] ch. xv. 6.
[4] Acts xxvi. 26. [5] Ch. xv. 45.
[6] St John i. 13, iii. 5; 1 Cor. ii. 4, 5, xv. 50; Tit. iii. 5, 6; James i. 18; 1 Pet. i. 23.
[7] St John iii. 3; 1 Cor. xv. 47; 2 Cor. v. 17; Gal. vi. 15; Heb. vii. 16.
[8] St John iii. 16—18, vi. 40, 47; Rom. iii. 25; 1 Cor. xv. 1, 2, &c.
[9] Heb. xi. 1. [10] St Matt. xiii. 33; St John vi. 53—60, xiv. 23, xvii. 23; Rom. vi. 5, 6; Gal. ii. 20, &c.
[11] 2 Cor. i. 22; Eph. i. 13, 14.
[12] St John iii. 5, 6, 8; Rom. v. 5, viii. 1—17; 1 Cor. vi. 19; Gal. iv. 6, 7; Eph. ii. 22; Phil. i. 19; Tit. iii. 5 (Greek); 1 John iv. 13.
[13] St John vi. 54; Rom. viii. 11; 1 Cor. xv. 37, 38, 42, 43, 44, 52—54.
[14] 1 Cor. xv. 28.

ment of the spiritual." It is from "spiritual goodness" that we can "infer future glory[1]." The spiritual life must manifest its presence here in antagonism to all that is evil and base, in sympathy and in active cooperation with all that is great and glorious and like Christ, if it is to assert its power hereafter in victory over the grave. And (2), this great conflict, necessary in the world as well as in every individual soul, must have been fought out, not merely in the individual but in the race, before that victory is obtained. The natural life in the world at large, as in the individual, must precede, and eventually be 'swallowed up' by the spiritual[2]. All that 'opposeth and exalteth itself' against the kingdom of righteousness must be brought into captivity before the spiritual principle can have its perfect working[3]. Even death itself must cease to be[4]. And then the power from on high will transform our body of corruption into a spiritual machine of vast and exalted powers[5]. As the germ of life of the future plant is contained in the seed planted in the ground, so there will be a link of connection between the new body and the old[6]. As the same germ, by the law of its being, attracts to itself material particles suitable to its needs as it unfolds to its full perfection, so will it be with the spirit of man after the Resurrection[7]. But the transformation will involve no loss, except of what is known and felt to be a hindrance and a burden[8]. The new body will be a development of, not a substitute for, the old. 'This corruptible' will 'put on incorruption' and 'this mortal' will 'put on immortality[9].' We shall not 'be unclothed, but clothed upon, that mortality may be swallowed up of life[10].' And this wondrous change will be due to the fact that Christ, in His new and glorified humanity, dwells in the hearts of those who are united to Him by faith. He will 'quicken our mortal bodies,

[1] Robertson, Lecture XLIII. on Epistles to the Corinthians.
[2] 1 Cor. xv. 46, 53, 54; 2 Cor. v. 4. [3] 1 Cor. xv. 25. [4] 1 Cor. xv. 26.
[5] 1 Cor. xv. 42—44, 53; 2 Cor. v. 1—4; Phil. iii. 21; Col. iii. 4; 1 John iii. 2; Rev. i. 13—16.
[6] 1 Cor. xv. 36—38, 42—44. [7] 1 Cor. xv. 38. See note.
[8] Rom. viii. 23; 2 Cor. v. 2, 4. [9] 1 Cor. xv. 53.
[10] ... or. v. 4.

on account of,' or, as some copies read, '*by means of*, His Spirit that dwells in them.' 'If Christ be in you, the body is dead because of sin, but *the spirit is life*, *because of righteousness*[1],' that is, His Righteousness, appropriated and inwrought in us by faith. 'If we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection[2]': 'for as in Adam all die, even so in Christ shall all be made alive[3].' And that because 'whoso eateth My Flesh and drinketh My Blood,' whoso assimilates and makes his own by taking it into himself the new and Divine Manhood of the Son of God, '*hath eternal life*, and I will raise him up at the Last Day[4].'

CHAPTER V.

ANALYSIS OF THE EPISTLE.

PART I. THE DIVISIONS IN THE CORINTHIAN CHURCH. CH. I.—IV.

Section 1. Salutation and Introduction, i. 1—9.

- (α) The persons addressed .... 1, 2.
- (β) Salutation of grace and peace .... 3.
- (γ) Thanksgiving for the mercies vouchsafed to the Corinthian Church .... 4—9.

Section 2. Rebuke of the Divisions in the Corinthian Church, i. 10—17.

- (α) Exhortation to unity .... 10.
- (β) Reason for this exhortation. Report concerning the divisions at Corinth .... 11, 12.
- (γ) Christ, not Paul, the centre of the Christian system 13—17.

Section 3. God's message not intended to flatter the pride of man, i. 18—31.

- (α) The preaching of the Cross intended to destroy men's confidence in their own wisdom .... 18—21.
- (β) Therefore it would of course disappoint men's natural ideas of power or wisdom among Jews or Gentiles .... 22, 23.
- (γ) Yet to those who can appreciate it, the doctrine of the Cross can prove to be both power and wisdom .... 24.

[1] Rom. viii. 10. [2] Rom. vi. 5. [3] 1 Cor. xv. 22. [4] St John vi. 54.

(δ) And this because God is so infinitely above man that the least evidence of His greatness is far above man's highest efforts .... 25.
(ε) The character of the first converts to Christianity regarded as a witness to this truth .... 25—29.
(ϛ) Christ the true source of all excellence .... 30, 31.

Section 4. The wisdom of the Gospel discernible by the spiritual faculties alone, ii. 1—16.

(α) St Paul eschewed all human wisdom, that God might have all the glory .... 1—5.
(β) Not that he had no wisdom to impart, but it was wisdom of a different character from that of man .... 6—8.
(γ) For it came by the revelation of God's Spirit......... 9, 10.
(δ) Who had perfect means of knowing what He revealed .... 11.
(ε) This is the Spirit the Christian teachers have received and by Whose influence they speak......... 12, 13.
(ϛ) The man who does not raise himself above this life has no faculty wherewith to apprehend these things .... 14.
(η) It belongs alone to the man who possesses spiritual faculties, has the Mind of Christ.................... 15, 16.

Section 5. The partizanship of the Corinthians a hindrance to spiritual progress, iii. 1—4.

(α) The Corinthians were incapable of entering into this spiritual wisdom .... 1, 2.
(β) Because they looked at the man, not at his message 3, 4.

Section 6. Christian Ministers only labourers of more or less efficiency, the substantial work being God's, iii. 5—23.

(α) Men are but instruments, God the efficient cause ... 5—8.
(β) Man's duty is to build properly on the true foundation, Jesus Christ .... 10—15.
(γ) Responsibility incurred by those who undertake to teach in the Church .... 16, 17.
(δ) Need for them to renounce the wisdom of this world 18—20.
(ε) Conclusion, 'Let no man glory in men,' for all things are God's .... 22, 23.

Section 7. The true estimation of Christ's ministers, and the true criterion of their work, iv. 1—7.

(α) Christian teachers, as 'ministers of Christ, and stewards of the mysteries of God,' outside the sphere of human judgments .... 1—5.
(β) St Paul desires to put down personal rivalries in the Church .... 6, 7.

Section 8. Contrast between the Corinthian believers and St Paul, iv. 8—21.

(α) The Corinthians enjoy all the temporal benefits of the Gospel, St Paul bears all the burden .... 8—13.
(β) St Paul's object to lead the Corinthians into conformity to the Gospel .... 14—17.
(γ) He will use severity for this end, if other means fail 18—21.

Part II. Moral Disorders in the Corinthian Church. Ch. V.—VII.

Section 1. The case of the Incestuous Person, v. 1—8.

(α) The offender to be expelled .... 1—5.
(β) Reason: because the leaven of evil sunders men from Christ .... 6—8.

Section 2. Application of the same principle to offenders generally, v. 9—13.

(α) The duty of refusing to hold intercourse with offenders to be confined to those within the Church .... 9—11.
(β) Because those only who are within the Church are within the sphere of its judgment .... 12, 13.

Section 3. The way to settle disputes in the Christian Church, vi. 1—11.

(α) The sin of going to law in the heathen courts rebuked .... 1—7.
(β) The graver evils which led to such lawsuits rebuked .... 8—11.

Section 4. The guilt of the Fornicator, vi. 12—20.

(α) General principle. The lawfulness of all actions *in themselves.* Limitation (1) that they must not injure others, (2) that they must not interfere with our mastery over ourselves .... 12.
(β) Practical application .... 13—20.
  (1) Comparative unimportance of questions concerning food .... 13.
  (2) Immense importance of the question of fornication .... 13—20.
    (*a*) Because fornication is a violation of the fundamental laws of the human body... 13.
    (*b*) Because the body was created for and redeemed by Christ .... 13, 14.
    (*c*) Consequently fornication violates the union between God and the body He has created for Himself .... 15—17.

(*d*) Therefore the sin of fornication has a special guilt of its own .... 18.
(*e*) Aggravated by the fact that Christ has made the body the temple of His Spirit 19, 20.

Section 5. Advice concerning Marriage and Celibacy, vii. 1—9.
(α) General principle. Celibacy the state preferable in itself, marriage the more necessary under existing circumstances .... 1, 2—9.
(β) Duties of married persons .... 3—5.

Section 6. Mutual obligations of Married Persons, vii. 10—16.
(α) General instruction. Married persons not to live apart or to contract second marriages during the lifetime of their former partners .... 10—14.
(β) Modification under special circumstances, where one party is converted to Christianity while the other remains in heathenism .... 15, 16.

Section 7. Christianity not intended to revolutionize the relations between the believer and society, vii. 17—24.
Affirmation of the above principle generally .... 17, 24.
Special application
(α) to Jews and Gentiles .... 18, 19.
(β) to slaves .... 20—23.

Section 8. General instructions concerning the marriage of Virgins, vii. 25—38.
(α) Celibacy preferable, marriage allowable .... 25—28.
(β) Marriage to be contracted in a spirit of self-denial 29—31.
(γ) For marriage tends to produce care, and care is alien to the spirit of the Gospel............................ 32—35.
(δ) The duty of a father towards his daughter .... 36—38.

Section 9. Second marriage of women, vii. 39, 40. Permitted but not advised.

PART III. SOCIAL AND ECCLESIASTICAL DISORDERS IN THE CORINTHIAN CHURCH. CH. VIII.—XIV.

DIVISION 1. The question of meats offered in sacrifice to idols. viii.—xi. 1.

Section 1. The question discussed, viii.
(α) To be settled rather by love than knowledge ...... 1—3.
(β) The enlightened Christian knows that an idol is really nothing .... 4—6.
(γ) But all are not equally enlightened .... 7.
(δ) The question being in itself indifferent, we are bound to consider what are likely to be the *results* of our conduct .... 8—13.

Section 2 (parenthetical). St Paul's defence of his Apostolic authority, ix. 1—14.

This authority, and his right to receive maintenance at the hands of the Church, having been questioned (*v.* 1, 4—6), St Paul shews:

(α) That the Corinthian Church is itself a standing guarantee of his Apostleship .... 2.
(β) Three illustrations of his right to maintenance by the Church (see notes) .... 7.
(γ) The principle further illustrated from the Law ...... 8—10.
(δ) Spiritual benefits deserve at least temporal recompense .... 11.
(ε) The principle has been conceded in the case of others .... 12.
(ϛ) Further illustrations from the temple service .... 13, 14.

Section 3. (Return to main argument, see end of ch. viii.). St Paul's own use of his Christian liberty is restrained by the thought of the needs of others, ix. 15—23.

(α) This was his object in preaching the Gospel without charge .... 15—18.
(β) His practice being to ignore self for the profit of others 19—23.

Section 4. Exhortation to self-restraint, ix. 24—27.

(α) All need self-restraint in the Christian course ...... 24, 25.
(β) St Paul himself finds it no easy task .... 26, 27.

Section 5. Example of Israel a warning to Christians, x. 1—14.

(α) In spite of great privileges, want of self-restraint was fatal to the majority of the Israelites in their pilgrimage .... 1—10.
(β) Christians must take heed by their example .... 11—14.

Section 6. The danger of eating meats offered to idols shewn from the example of sacrificial feasts in general, x. 15—22.

(α) Eating at the Lord's Table brings a man into communion with Christ .... 15—17.
(β) The same principle applied to Jewish sacrificial meals 18.
(γ) The idol is itself nothing, but its worship involves the recognition as divine of other beings than God .... 19, 20.
(δ) We must either decide for God or His enemies, we cannot have fellowship with both .... 21, 22.

Section 7. Practical directions on the subject, x. 23—xi. 1.

The principle (ch. vi. 12) being restated in *v.* 23, it follows:

(α) That we are to aim at the profit of others, not our own .... 24.
(β) That we need have no scruples of our own on the point .... 25—27.
(γ) But that we are to respect the scruples of others ... 28.

(δ) Not that *they* have a right to lay down principles of action for us .... 29, 30.
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ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

1 [1]Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς [2]τῇ ἐκκλησίᾳ
τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ
Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις
τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ
τόπῳ, αὐτῶν καὶ ἡμῶν. [3]χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. [4]Εὐχα-
ριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ
θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ, [5]ὅτι ἐν παντὶ
ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,
[6]καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,
[7]ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκ-
δεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, [8]ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλή-
τους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
[9]πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ
αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

[10]Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες
καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν
τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ. [11]ἐδηλώθη γάρ μοι

περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες
ἐν ὑμῖν εἰσίν. 12λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν
λέγει· Ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλώ, ἐγὼ
δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. 13μεμέρισται ὁ Χριστός;
μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα
Παύλου ἐβαπτίσθητε; 14εὐχαριστῶ τῷ θεῷ ὅτι οὐδένα
ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον· 15ἵνα μή
τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε. 16ἐβάπτισα
δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα
ἄλλον ἐβάπτισα· 17οὐ γὰρ ἀπέστειλέν με Χριστὸς
βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,
ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

18Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις
μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.
19γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ
τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. 20Ποῦ σοφός; ποῦ
γραμματεύς; ποῦ συνζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ
ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; 21ἐπειδὴ γὰρ
ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας
τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγμα-
τος σῶσαι τοὺς πιστεύοντας· 22ἐπειδὴ καὶ Ἰουδαῖοι
σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν, 23ἡμεῖς
δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν
σκάνδαλον, ἔθνεσιν δὲ μωρίαν, 24αὐτοῖς δὲ τοῖς κλητοῖς,
Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ
θεοῦ σοφίαν· 25ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν
ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον
τῶν ἀνθρώπων. 26Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν,
ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ
δυνατοί, οὐ πολλοὶ εὐγενεῖς· 27ἀλλὰ τὰ μωρὰ τοῦ
κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνῃ τοὺς σοφούς,

καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καται-
σχύνῃ τὰ ἰσχυρά, 28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ
ἐξουθενημένα ἐξελέξατο ὁ θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα
καταργήσῃ, 29 ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον
τοῦ θεοῦ. 30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ,
ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ δικαιοσύνη τε καὶ
ἁγιασμὸς καὶ ἀπολύτρωσις, 31 ἵνα καθὼς γέγραπται· Ὁ
καυχώμενος, ἐν κυρίῳ καυχάσθω.

2 1 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ'
ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύ-
ριον τοῦ θεοῦ. 2 οὐ γὰρ ἔκρινα εἰδέναι τι ἐν ὑμῖν εἰ μὴ
Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον. 3 κἀγὼ ἐν
ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην
πρὸς ὑμᾶς, 4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν
πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ
δυνάμεως, 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων
ἀλλ' ἐν δυνάμει θεοῦ. 6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς
τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν
ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων·
7 ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκε-
κρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς
δόξαν ἡμῶν, 8 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου
ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης
ἐσταύρωσαν. 9 ἀλλὰ καθὼς γέγραπται, Ἃ ὀφθαλμὸς
οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου
οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν·
10 ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος. τὸ
γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. 11 τίς
γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα
τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς
ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. 12 ἡμεῖς δὲ οὐ τὸ

πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ
θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν, [13] ἃ
καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας
λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς
πνευματικὰ συνκρίνοντες. [14] ψυχικὸς δὲ ἄνθρωπος οὐ
δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ
ἐστίν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνε-
ται. [15] ὁ δὲ πνευματικὸς ἀνακρίνει πάντα, αὐτὸς δὲ ὑπ'
οὐδενὸς ἀνακρίνεται. [16] τίς γὰρ ἔγνω νοῦν κυρίου, ὃς
συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

3 [1] Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς
πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.
[2] γάλα ὑμᾶς ἐπότισα οὐ βρῶμα· οὔπω γὰρ ἐδύνασθε.
ἀλλ' οὐδὲ ἔτι νῦν δύνασθε· [3] ἔτι γὰρ σαρκικοί ἐστε.
ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ
κατὰ ἄνθρωπον περιπατεῖτε; [4] ὅταν γὰρ λέγῃ τις· Ἐγὼ
μέν εἰμι Παύλου, ἕτερος δέ· Ἐγὼ Ἀπολλώ, οὐκ ἄνθρω-
ποί ἐστε;

[5] Τί οὖν ἐστὶν Ἀπολλώς; τί δέ ἐστιν Παῦλος; διάκο-
νοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν.
[6] ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλὰ ὁ θεὸς ηὔξανεν·
[7] ὥστε οὔτε ὁ φυτεύων ἐστίν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ
αὐξάνων θεός. [8] ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν,
ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον
κόπον. [9] θεοῦ γάρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ
οἰκοδομή ἐστε. [10] κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν
μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ
ἐποικοδομεῖ. ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ.
[11] θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν
κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός. [12] εἰ δέ τις ἐποικο-
δομεῖ ἐπὶ τὸν θεμέλιον χρυσίον, ἀργύριον, λίθους τιμίους,

ξύλα, χόρτον, καλάμην, 13 ἑκάστου τὸ ἔργον φανερὸν
γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπ-
τεται, καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ
δοκιμάσει. 14 εἴ τινος τὸ ἔργον μένει ὃ ἐποικοδόμησεν,
μισθὸν λήμψεται· 15 εἴ τινος τὸ ἔργον κατακαήσεται,
ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ
πυρός. 16 Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστὲ καὶ τὸ πνεῦμα
τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; 17 εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει,
φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν,
οἵτινές ἐστε ὑμεῖς. 18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις
δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς
γενέσθω, ἵνα γένηται σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου
τούτου μωρία παρὰ τῷ θεῷ ἐστίν. γέγραπται γάρ· Ὁ
δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν. 20 καὶ
πάλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν,
ὅτι εἰσὶν μάταιοι. 21 ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις·
πάντα γὰρ ὑμῶν ἐστίν, 22 εἴτε Παῦλος εἴτε Ἀπολλὼς
εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε
ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν, 23 ὑμεῖς δὲ Χριστοῦ,
Χριστὸς δὲ θεοῦ.

4 1 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας
Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ. 2 ὧδε λοιπόν,
ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ. 3 ἐμοὶ
δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ
ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω· 4 οὐ-
δὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι·
ὁ δὲ ἀνακρίνων με κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ
τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ
κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν
καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ
θεοῦ. 6 Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν

*καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ
γέγραπται, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ
ἑτέρου. 7 τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες;
εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;*

*8 Ἤδη κεκορεσμένοι ἐστέ· ἤδη ἐπλουτήσατε· χωρὶς
ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα
καὶ ἡμεῖς ὑμῖν συνβασιλεύσωμεν. 9 δοκῶ γάρ, ὁ θεὸς
ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπι-
θανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ
ἀγγέλοις καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ Χριστόν,
ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ
ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. 11 ἄχρι τῆς
ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν
καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν 12 καὶ κοπιῶμεν ἐργα-
ζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν,
διωκόμενοι ἀνεχόμεθα, 13 βλασφημούμενοι παρακαλοῦμεν,
ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων
περίψημα ἕως ἄρτι. 14 οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,
ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. 15 ἐὰν γὰρ μυρίους
παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πα-
τέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ
ὑμᾶς ἐγέννησα. 16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου
γίνεσθε.*

*17 Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστίν μου
τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει
τὰς ὁδούς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ
ἐκκλησίᾳ διδάσκω. 18 Ὡς μὴ ἐρχομένου δέ μου πρὸς
ὑμᾶς ἐφυσιώθησάν τινες· 19 ἐλεύσομαι δὲ ταχέως πρὸς
ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον
τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν· 20 οὐ γὰρ ἐν λόγῳ
ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. 21 τί θέλετε; ἐν*

ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε
πρᾳότητος;

5 1 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη
πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα
τοῦ πατρὸς ἔχειν. 2 καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ
οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ
ἔργον τοῦτο ποιήσας; 3 ἐγὼ μὲν γὰρ ἀπὼν τῷ σώματι,
παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως
τοῦτο κατεργασάμενον, 4 ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν
Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν
τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ 5 παραδοῦναι τὸν
τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ
πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ. 6 Οὐ
καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη
ὅλον τὸ φύραμα ζυμοῖ; 7 ἐκκαθάρατε τὴν παλαιὰν ζύμην,
ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι· καὶ γὰρ τὸ
πάσχα ἡμῶν ἐτύθη Χριστός. 8 ὥστε ἑορτάζωμεν μὴ ἐν
ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ᾽ ἐν
ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

9 Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι
πόρνοις, 10 οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ
τοῖς πλεονέκταις καὶ ἅρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ
ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. 11 νυνὶ δὲ ἔγραψα
ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος
ᾖ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοίδορος ἢ
μέθυσος ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν. 12 τί
γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;
13 τοὺς δὲ ἔξω ὁ θεὸς κρινεῖ. ἐξάρατε τὸν πονηρὸν ἐξ
ὑμῶν αὐτῶν.

6 1 Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν
ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν

ἁγίων; [2] ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν;
καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων
ἐλαχίστων; [3] οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι
γε βιωτικά; [4] βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς
ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. [5] πρὸς
ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφός,
ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;
[6] ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ
ἀπίστων; [7] ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστίν, ὅτι
κρίματα ἔχετε μεθ' ἑαυτῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε;
διατί οὐχὶ μᾶλλον ἀποστερεῖσθε; [8] ἀλλὰ ὑμεῖς ἀδικεῖτε
καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. [9] ἢ οὐκ οἴδατε ὅτι
ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλα-
νᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε
μαλακοὶ οὔτε ἀρσενοκοῖται οὔτε κλέπται οὔτε πλεονέκται
[10] οὔτε μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες βασιλείαν θεοῦ
κληρονομήσουσιν. [11] καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελού-
σασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι
τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ
ἡμῶν.

[12] Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει·
πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό
τινος. [13] τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς
βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει.
τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος
τῷ σώματι· [14] ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς
ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. [15] οὐκ οἴδατε ὅτι τὰ
σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη
τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο. [16] ἢ οὐκ
οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά ἐστιν;
Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν. [17] ὁ δὲ

κολλώμενος τῷ κυρίῳ ἓν πνεῦμά ἐστιν. [18]φεύγετε τὴν
πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς
τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα
ἁμαρτάνει. [19]ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ
ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ
οὐκ ἐστὲ ἑαυτῶν; [20]ἠγοράσθητε γὰρ τιμῆς· δοξάσατε
δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

7 [1]Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυ-
ναικὸς μὴ ἅπτεσθαι· [2]διὰ δὲ τὰς πορνείας ἕκαστος τὴν
ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω.
[3]τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ
καὶ ἡ γυνὴ τῷ ἀνδρί. [4]ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ
ἐξουσιάζει ἀλλὰ ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου
σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή. [5]μὴ ἀποστερεῖτε
ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν ἵνα
σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα
μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.
[6]τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ᾽ ἐπιταγήν.
[7]θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλὰ
ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ
οὕτως. [8]Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν
αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ· [9]εἰ δὲ οὐκ ἐγκρατεύον-
ται, γαμησάτωσαν· κρεῖττον γάρ ἐστιν γαμῆσαι ἢ
πυροῦσθαι.

[10]Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ
κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, [11]ἐὰν δὲ καὶ
χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω, καὶ
ἄνδρα γυναῖκα μὴ ἀφιέναι. [12]τοῖς δὲ λοιποῖς λέγω ἐγώ,
οὐχ ὁ κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον καὶ
αὐτὴ συνευδοκεῖ οἰκεῖν μετ᾽ αὐτοῦ, μὴ ἀφιέτω αὐτήν·
[13]καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ

οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.
14 *ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν.*
15 *εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις. ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ θεός.*
16 *τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;*

17 *Εἰ μὴ ἑκάστῳ ὡς μεμέρικεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατείτω. καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.*
18 *Περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληταί τις; μὴ περιτεμνέσθω.*
19 *ἡ περιτομὴ οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ.*
20 *ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω.*
21 *δοῦλος ἐκλήθης; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.*
22 *ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ.*
23 *τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.*
24 *ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μένετω παρὰ θεῷ.*

25 *Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.*
26 *νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.*
27 *δέδεσαι γυναικί; μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα.*
28 *ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες, καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτεν· θλίψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.*
29 *τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν,*
30 *καὶ*

οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες ὡς μὴ
χαίροντες, καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 31 καὶ οἱ
χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι· παράγει
γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. 32 θέλω δὲ ὑμᾶς
ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου,
πῶς ἀρέσῃ τῷ κυρίῳ· 33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ
κόσμου, πῶς ἀρέσῃ τῇ γυναικί. 34 καὶ μεμέρισται καὶ ἡ
γυνὴ καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου,
ἵνα ᾖ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ
γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί.
35 τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα
βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ
εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως. 36 Εἰ δέ τις
ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρ-
ακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω· οὐχ
ἁμαρτάνει, γαμείτωσαν. 37 ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ
αὐτοῦ ἑδραῖος, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ
τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ
καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει.
38 ὥστε καὶ ὁ γαμίζων τὴν παρθένον ἑαυτοῦ καλῶς ποιεῖ,
καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει.

39 Γυνὴ δέδεται ἐφ᾽ ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν
δὲ κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι,
μόνον ἐν κυρίῳ. 40 μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνῃ,
κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ πνεῦμα θεοῦ
ἔχειν.

8 1 Περὶ δὲ τῶν εἰδωλοθύτων οἴδαμεν ὅτι πάντες
γνῶσιν ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.
2 εἴ τις δοκεῖ ἐγνωκέναι τι, οὔπω ἔγνω καθὼς δεῖ γνῶναι·
3 εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ᾽ αὐτοῦ.
4 περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων οἴδαμεν ὅτι

οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς.
5 καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε
ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί,
6 ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς
εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ
πάντα καὶ ἡμεῖς δι' αὐτοῦ. 7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ
γνῶσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς
εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς
οὖσα μολύνεται. 8 βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ
θεῷ· οὔτε ἐὰν φάγωμεν περισσεύομεν, οὔτε ἐὰν μὴ
φάγωμεν ὑστερούμεθα. 9 βλέπετε δὲ μήπως ἡ ἐξουσία
ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν. 10 ἐὰν
γάρ τις ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακεί-
μενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομη-
θήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; 11 ἀπόλλυται γὰρ
ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς
ἀπέθανεν. 12 οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς
καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς
Χριστὸν ἁμαρτάνετε. 13 διόπερ εἰ βρῶμα σκανδαλίζει
τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ
τὸν ἀδελφόν μου σκανδαλίσω.

9 1 Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ
Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς
ἐστὲ ἐν κυρίῳ; 2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε
ὑμῖν εἰμί· ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστὲ
ἐν κυρίῳ. 3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσίν ἐστιν
αὕτη. 4 μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; 5 μὴ
οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ
οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ
Κηφᾶς; 6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξ-
ουσίαν μὴ ἐργάζεσθαι; 7 τίς στρατεύεται ἰδίοις ὀψωνίοις

ποτέ; τίς φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ
ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος
τῆς ποίμνης οὐκ ἐσθίει; [8] μὴ κατὰ ἄνθρωπον ταῦτα
λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει; [9] ἐν γὰρ τῷ
Μωϋσέως νόμῳ γέγραπται· Οὐ κημώσεις βοῦν ἀλοῶντα.
μὴ τῶν βοῶν μέλει τῷ θεῷ; [10] ἢ δι' ἡμᾶς πάντως λέγει;
δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν
ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. [11] Εἰ
ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς
ὑμῶν τὰ σαρκικὰ θερίσομεν; [12] εἰ ἄλλοι τῆς ὑμῶν
ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρη-
σάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μή
τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. [13] Οὐκ
οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθί-
ουσιν; οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιασ-
τηρίῳ συμμερίζονται; [14] οὕτως καὶ ὁ κύριος διέταξεν
τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου
ζῆν.

[15] Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ
ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλ-
λον ἀποθανεῖν, ἢ τὸ καύχημά μου οὐδεὶς κενώσει. [16] ἐὰν
γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα, ἀνάγκη γάρ
μοι ἐπίκειται· οὐαὶ γάρ μοί ἐστιν ἐὰν μὴ εὐαγγελίζωμαι.
[17] εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων,
οἰκονομίαν πεπίστευμαι. [18] τίς οὖν μού ἐστιν ὁ μισθός;
ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς
τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.
[19] ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα,
ἵνα τοὺς πλείονας κερδήσω· [20] καὶ ἐγενόμην τοῖς
Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς
ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα

τοὺς ὑπὸ νόμον κερδήσω· 21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ
ὢν ἄνομος θεοῦ, ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδάνω
τοὺς ἀνόμους· 22 ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα
τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα
πάντως τινὰς σώσω. 23 πάντα δὲ ποιῶ διὰ τὸ εὐαγγέ-
λιον, ἵνα συνκοινωνὸς αὐτοῦ γένωμαι.

24 Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν
τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε
ἵνα καταλάβητε. 25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγ-
κρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον
λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. 26 ἐγὼ τοίνυν οὕτως τρέχω
ὡς οὐκ ἀδήλως· οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων·
27 ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως
ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

10 1 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ
πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ
πάντες διὰ τῆς θαλάσσης διῆλθον, 2 καὶ πάντες εἰς τὸν
Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσ-
σῃ, 3 καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον,
4 καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπινον
γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ
ἦν ὁ Χριστός· 5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδό-
κησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. 6 ταῦτα
δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυ-
μητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν. 7 μηδὲ εἰδω-
λολάτραι γίνεσθε, καθώς τινες αὐτῶν· ὥσπερ γέγραπται·
Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν
παίζειν. 8 μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρ-
νευσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες.
9 μηδὲ ἐκπειράζωμεν τὸν κύριον, καθώς τινες αὐτῶν
ἐπείρασαν καὶ ὑπὸ τῶν ὄφεων ἀπώλλυντο. 10 μηδὲ

γογγύζετε, καθάπερ τινες αὐτῶν ἐγόγγυσαν καὶ ἀπώ-
λοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ τυπικῶς συνέ-
βαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς
τὰ τέλη τῶν αἰώνων κατήντηκεν. 12 ὥστε ὁ δοκῶν
ἑστάναι βλεπέτω μὴ πέσῃ. 13 πειρασμὸς ὑμᾶς οὐκ
εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ
ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει
σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι
ὑπενεγκεῖν. 14 διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς
εἰδωλολατρείας.

15 Ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὅ φημι. 16 τὸ
ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ
αἵματος τοῦ Χριστοῦ ἐστίν; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ
κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; 17 ὅτι εἷς
ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ
ἑνὸς ἄρτου μετέχομεν. 18 βλέπετε τὸν Ἰσραὴλ κατὰ
σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσι-
αστηρίου εἰσίν; 19 τί οὖν φημί; ὅτι εἰδωλόθυτόν τί
ἐστιν; ἢ ὅτι εἴδωλόν τί ἐστιν; 20 ἀλλ᾽ ὅτι ἃ θύουσιν τὰ
ἔθνη, δαιμονίοις καὶ οὐ θεῷ θύουσιν· οὐ θέλω δὲ ὑμᾶς
κοινωνοὺς τῶν δαιμονίων γίνεσθαι. 21 οὐ δύνασθε ποτή-
ριον κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε
τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων. 22 ἢ
παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσ-
μέν;

23 Πάντα ἔξεστιν, ἀλλ᾽ οὐ πάντα συμφέρει· πάντα
ἔξεστιν, ἀλλ᾽ οὐ πάντα οἰκοδομεῖ. 24 μηδεὶς τὸ ἑαυτοῦ
ζητείτω ἀλλὰ τὸ τοῦ ἑτέρου. 25 πᾶν τὸ ἐν μακέλλῳ πω-
λούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·
26 τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 27 εἴ τις
καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ

παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν
συνείδησιν. 28 ἐὰν δέ τις ὑμῖν εἴπῃ· Τοῦτο ἱερόθυτόν
ἐστιν, μη ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν
συνείδησιν. 29 συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ
τὴν τοῦ ἑτέρου. ἱνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ
ἄλλης συνειδήσεως; 30 εἰ ἐγὼ χάριτι μετέχω, τί βλασφη-
μοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; 31 εἴτε οὖν ἐσθιετε εἴτε
πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.
32 ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἕλλησιν καὶ τῇ
ἐκκλησίᾳ τοῦ θεοῦ, 33 καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω,
μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν,
ἵνα σωθῶσιν. **11** 1 μιμηταί μου γίνεσθε, καθὼς κἀγὼ
Χριστοῦ.

2 Ἐπαινῶ δὲ ὑμᾶς, ὅτι πάντα μου μέμνησθε καὶ
καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. 3 θέλω
δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός
ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ, κεφαλὴ δὲ τοῦ
Χριστοῦ ὁ θεός. 4 πᾶς ἀνὴρ προσευχόμενος ἢ προφη-
τεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν
αὐτοῦ. 5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα
ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν
αὐτῆς· ἓν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. 6 εἰ γὰρ
οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν
γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.
7 ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφα-
λήν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα
ἀνδρός ἐστιν. 8 οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ
γυνὴ ἐξ ἀνδρός· 9 καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν
γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. 10 διὰ τοῦτο ὀφείλει
ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέ-
λους. 11 πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς

γυναικὸς ἐν κυρίῳ· [12]ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός,
οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ πάντα
ἐκ τοῦ θεοῦ. [13]ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ
γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι; [14]οὐδὲ
ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ,
ἀτιμία αὐτῷ ἐστίν, [15]γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν;
ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ. [16]εἰ δέ τις
δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ
ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

[17]Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ
κρεῖσσον ἀλλὰ εἰς τὸ ἧσσον συνέρχεσθε. [18]πρῶτον
μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσ-
ματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω. [19]δεῖ γὰρ
καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένων-
ται ἐν ὑμῖν. [20]συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ
ἔστιν κυριακὸν δεῖπνον φαγεῖν· [21]ἕκαστος γὰρ τὸ ἴδιον
δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς
δὲ μεθύει. [22]μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ
πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ
καταισχύνετε τοὺς μὴ ἔχοντας; τί εἴπω ὑμῖν; ἐπαινέσω
ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ. [23]Ἐγὼ γὰρ παρέλαβον
ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος
Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδετο ἔλαβεν ἄρτον [24]καὶ
εὐχαριστήσας ἔκλασεν καὶ εἶπεν· Τοῦτό μού ἐστιν τὸ
σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνη-
σιν. [25]ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι,
λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ
ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε, εἰς τὴν
ἐμὴν ἀνάμνησιν. [26]ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον
τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου
καταγγέλλετε, ἄχρις οὗ ἔλθῃ. [27]Ὥστε ὃς ἂν ἐσθίῃ τὸν

ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος
ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. [28] δοκι-
μαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου
ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· [29] ὁ γὰρ ἐσθίων καὶ
πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ
σῶμα. [30] διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωσ-
τοι καὶ κοιμῶνται ἱκανοί. [31] εἰ δὲ ἑαυτοὺς διεκρίνομεν,
οὐκ ἂν ἐκρινόμεθα· [32] κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παι-
δευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. [33] Ὥστε,
ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέ-
χεσθε. [34] εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς
κρίμα συνέρχησθε. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατά-
ξομαι.

12 [1] Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω
ὑμᾶς ἀγνοεῖν. [2] οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἴδωλα
τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι. [3] διὸ γνωρίζω
ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει· Ἀνάθεμα
Ἰησοῦς· καὶ οὐδεὶς δύναται εἰπεῖν· Κύριος Ἰησοῦς, εἰ
μὴ ἐν πνεύματι ἁγίῳ. [4] διαιρέσεις δὲ χαρισμάτων εἰσίν,
τὸ δὲ αὐτὸ πνεῦμα· [5] καὶ διαιρέσεις διακονιῶν εἰσίν, καὶ
ὁ αὐτὸς κύριος· [6] καὶ διαιρέσεις ἐνεργημάτων εἰσίν, ὁ δὲ
αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. [7] Ἑκάστῳ δὲ
δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.
[8] ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας,
ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, [9] ἑτέρῳ
πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμά-
των ἐν τῷ ἑνὶ πνεύματι, [10] ἄλλῳ δὲ ἐνεργήματα δυνάμεων,
ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων,
ἑτέρῳ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν·
[11] πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα,
διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

[12]Καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν καὶ μέλη πολλὰ
ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἕν ἐστιν
σῶμα, οὕτως καὶ ὁ Χριστός. [13]καὶ γὰρ ἐν ἑνὶ πνεύματι
ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἓν
πνεῦμα ἐποτίσθημεν. [14]Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν
μέλος ἀλλὰ πολλά. [15]ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ
χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ
ἔστιν ἐκ τοῦ σώματος. [16]καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ
εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο
οὐκ ἔστιν ἐκ τοῦ σώματος. [17]εἰ ὅλον τὸ σῶμα ὀφθαλ-
μός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις; [18]νυνὶ
δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι
καθὼς ἠθέλησεν. [19]εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ
σῶμα; [20]νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα. [21]οὐ
δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί· Χρείαν σου οὐκ
ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν· Χρείαν ὑμῶν οὐκ ἔχω·
[22]ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος
ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, [23]καὶ ἃ δοκοῦμεν
ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέ-
ραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην
περισσοτέραν ἔχει· [24]τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν
ἔχει. ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστερουμένῳ
περισσοτέραν δοὺς τιμήν, [25]ἵνα μὴ ᾖ σχίσμα ἐν τῷ
σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ
μέλη. [26]καὶ εἴτε πάσχει ἓν μέλος, συνπάσχει πάντα τὰ
μέλη· εἴτε δοξάζεται μέλος, συνχαίρει πάντα τὰ μέλη.
[27]ὑμεῖς δέ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.
[28]Καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον
ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους,
ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμ-

ψεις, κυβερνήσεις, γένη γλωσσῶν. 29 μὴ πάντες ἀπόστο-
λοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ
πάντες δυνάμεις; 30 μὴ πάντες χαρίσματα ἔχουσιν ἰαμά-
των; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερ-
μηνεύουσιν; 31 Ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.
Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. **13** 1 ἐὰν
ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,
ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον
ἀλαλάζον. 2 καὶ ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυσ-
τήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν
τὴν πίστιν ὥστε ὄρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω,
οὐθέν εἰμι. 3 καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου,
καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην
δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ,
χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ ἡ ἀγάπη, οὐ περπερεύε-
ται, οὐ φυσιοῦται, 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς,
οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, 6 οὐ χαίρει ἐπὶ
τῇ ἀδικίᾳ, συνχαίρει δὲ τῇ ἀληθείᾳ· 7 πάντα στέγει,
πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 ἡ
ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφητεῖαι, καταργη-
θήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταρ-
γηθήσεται. 9 ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους
προφητεύομεν· 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους
καταργηθήσεται. 11 ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος,
ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα
ἀνήρ, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄρτι
δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσ-
ωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι
καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς,
ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

14 1 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματι-

κά, μᾶλλον δὲ ἵνα προφητεύητε. 2 *ὁ γὰρ λαλῶν γλώσ-*
σῃ, οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ· οὐδεὶς γὰρ
ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· 3 *ὁ δὲ προφη-*
τεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ
παραμυθίαν. 4 *ὁ λαλῶν γλώσσῃ ἑαυτὸν οἰκοδομεῖ· ὁ δὲ*
προφητεύων ἐκκλησίαν οἰκοδομεῖ. 5 *θέλω δὲ πάντας*
ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε·
μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ
μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. 6 *νῦν*
δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί
ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ
ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; 7 *Ὅμως τὰ*
ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν δια-
στολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ
αὐλούμενον ἢ τὸ κιθαριζόμενον; 8 *καὶ γὰρ ἐὰν ἄδηλον*
φωνὴν σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον;
9 *οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον*
δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς
ἀέρα λαλοῦντες. 10 *Τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσὶν*
ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον· 11 *ἐὰν οὖν μὴ εἰδῶ τὴν*
δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ
λαλῶν ἐν ἐμοὶ βάρβαρος. 12 *οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλω-*
ταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας
ζητεῖτε ἵνα περισσεύητε. 13 *Διὸ ὁ λαλῶν γλώσσῃ προσ-*
ευχέσθω ἵνα διερμηνεύῃ. 14 *ἐὰν γὰρ προσεύχωμαι*
γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου
ἄκαρπός ἐστιν. 15 *τί οὖν ἐστίν; προσεύξομαι τῷ πνεύ-*
ματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι,
ψαλῶ δὲ καὶ τῷ νοΐ. 16 *ἐπεὶ ἐὰν εὐλογῇς πνεύματι, ὁ*
ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ
τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν· 17 *σὺ μὲν*

γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.
[18] εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσσῃ
λαλῶ· [19] ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοΐ
μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους
λόγους ἐν γλώσσῃ. [20] Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς
φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι
γίνεσθε. [21] ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσ-
σοις καὶ ἐν χείλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ, καὶ
οὐδ' οὕτως εἰσακούσονταί μου, λέγει κύριος. [22] ὥστε αἱ
γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ
τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ
τοῖς πιστεύουσιν. [23] ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη
ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν
δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; [24] ἐὰν δὲ
πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης,
ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, [25] τὰ
κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτως
πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, ἀπαγγέλλων
ὅτι ὄντως ὁ θεὸς ἐν ὑμῖν ἐστίν.

[26] Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος
ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν
ἔχει, ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω.
[27] εἴτε γλώσσῃ τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς,
καὶ ἀνὰ μέρος, καὶ εἷς διερμηνευέτω· [28] ἐὰν δὲ μὴ ᾖ
διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω
καὶ τῷ θεῷ. [29] προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ
οἱ ἄλλοι διακρινέτωσαν· [30] ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ
καθημένῳ, ὁ πρῶτος σιγάτω. [31] δύνασθε γὰρ καθ' ἕνα
πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν, καὶ πάντες
παρακαλῶνται. [32] καὶ πνεύματα προφητῶν προφήταις
ὑποτάσσεται· [33] οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεός, ἀλλὰ

εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, 34 *αἱ
γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπι-
τρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσέσθωσαν, καθὼς
καὶ ὁ νόμος λέγει.* 35 *εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ
τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν
γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.* 36 *Ἢ ἀφ' ὑμῶν ὁ λόγος
τοῦ θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν;* 37 *εἴ
τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω
ἃ γράφω ὑμῖν, ὅτι κυρίου ἐστὶν ἐντολή·* 38 *εἰ δέ τις ἀγνοεῖ,
ἀγνοείτω.* 39 *ὥστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν,
καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις·* 40 *πάντα δὲ εὐσχη-
μόνως καὶ κατὰ τάξιν γινέσθω.*

15 1 *Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ
εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε,*
2 *δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ
κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.* 3 *παρέδωκα
γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς
ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς,*
4 *καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ
τὰς γραφάς,* 5 *καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα.*
6 *ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ
ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν.*
7 *ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν.*
8 *ἔσχατον δὲ πάντων ὡσπερεὶ τῷ ἐκτρώματι ὤφθη
κἀμοί.* 9 *ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς
οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν
ἐκκλησίαν τοῦ θεοῦ·* 10 *χάριτι δὲ θεοῦ εἰμὶ ὅ εἰμι, καὶ ἡ
χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον
αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ
θεοῦ σὺν ἐμοί.* 11 *εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κη-
ρύσσομεν καὶ οὕτως ἐπιστεύσατε.* 12 *Εἰ δὲ Χριστὸς*

*κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν
ὑμῖν τινὲς ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; 13 εἰ
δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·
14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα
ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν· 15 εὑρισκόμεθα δὲ
καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ
τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, ὃν οὐκ ἤγειρεν
εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ
ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· 17 εἰ δὲ Χριστὸς
οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν
ταῖς ἁμαρτίαις ὑμῶν, 18 ἄρα καὶ οἱ κοιμηθέντες ἐν
Χριστῷ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ
ἠλπικότες ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων
ἐσμέν. 20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ
τῶν κεκοιμημένων. 21 ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος,
καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. 22 ὥσπερ γὰρ ἐν
τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ
Χριστῷ πάντες ζωοποιηθήσονται. 23 ἕκαστος δὲ ἐν τῷ
ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ
ἐν τῇ παρουσίᾳ αὐτοῦ, 24 εἶτα τὸ τέλος, ὅταν παραδιδοῖ
τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ
πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. 25 δεῖ
γὰρ αὐτὸν βασιλεύειν ἄχρις οὗ θῇ πάντας τοὺς ἐχθροὺς
ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς καταργεῖται
ὁ θάνατος. 27 Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας
αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι Πάντα ὑποτέτακται, δῆλον ὅτι
ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα· 28 ὅταν δὲ ὑπο-
ταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται
τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ θεὸς τὰ πάντα ἐν
πᾶσιν. 29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ
τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ*

*βαπτίζονται ὑπὲρ αὐτῶν; 30 τί καὶ ἡμεῖς κινδυνεύομεν
πᾶσαν ὥραν; 31 καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν
καύχησιν, ἀδελφοί, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ
ἡμῶν. 32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί
μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ
πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. 33 μὴ πλανᾶσθε·
Φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί. 34 ἐκνήψατε
δικαίως καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ θεοῦ τινὲς
ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λαλῶ. 35 Ἀλλὰ ἐρεῖ τις·
Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;
36 ἄφρων, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ·
37 καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις,
ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἤ τινος τῶν λοιπῶν·
38 ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ
ἑκάστῳ τῶν σπερμάτων ἴδιον σῶμα. 39 οὐ πᾶσα σὰρξ ἡ
αὐτὴ σάρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ
κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων. 40 καὶ
σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα
μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.
41 ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη
δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.
42 οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν
φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· 43 σπείρεται ἐν ἀτιμίᾳ,
ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν
δυνάμει. 44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα
πνευματικόν. εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευμα-
τικόν. 45 οὕτως καὶ γέγραπται· Ἐγένετο ὁ πρῶτος
ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ εἰς
πνεῦμα ζωοποιοῦν. 46 ἀλλ' οὐ πρῶτον τὸ πνευματικὸν
ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. 47 ὁ πρῶτος
ἄνθρωπος ἐκ γῆς χοϊκός· ὁ δεύτερος ἄνθρωπος ἐξ*

οὐρανοῦ. 48 οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ
οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· 49 καὶ
καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν
καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. 50 Τοῦτο δέ φημι,
ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρο-
νομῆσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν
κληρονομεῖ. 51 ἰδοὺ μυστήριον ὑμῖν λέγω· πάντες οὐ
κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ,
ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει
γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι καὶ ἡμεῖς
ἀλλαγησόμεθα. 53 δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι
ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.
54 ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν καὶ
τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ
λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νῖκος.
55 Ποῦ σου θάνατε τὸ νῖκος; ποῦ σου θάνατε τὸ κέντρον;
56 Τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις
τῆς ἁμαρτίας ὁ νόμος. 57 τῷ δὲ θεῷ χάρις τῷ διδόντι
ἡμῖν τὸ νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
58 Ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμετα-
κίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε,
εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

16 1 Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ
διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς
ποιήσατε. 2 κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ'
ἑαυτῷ τιθέτω θησαυρίζων ὅ τι ἂν εὐοδῶται, ἵνα μὴ ὅταν
ἔλθω τότε λογίαι γίνωνται. 3 ὅταν δὲ παραγένωμαι, οὓς
ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγ-
κεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· 4 ἐὰν δὲ ᾖ ἄξιον
τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται. 5 ἐλεύσομαι
δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω· Μακεδονίαν

γὰρ διέρχομαι, 6πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ ἢ καὶ
παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύω-
μαι. 7οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω
γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος
ἐπιτρέψῃ. 8ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·
9θύρα γάρ μοι ἀνέῳγεν μεγάλη καὶ ἐνεργής, καὶ ἀντι-
κείμενοι πολλοί. 10Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα
ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου
ἐργάζεται ὡς κἀγώ· 11μή τις οὖν αὐτὸν ἐξουθενήσῃ.
προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με·
ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. 12Περὶ δὲ
Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα
ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν
θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.
13Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦ-
σθε. 14πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. 15Παρακαλῶ δὲ
ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν
ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις
ἔταξαν ἑαυτούς· 16ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς
τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.
17Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου
καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλή-
ρωσαν· 18ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
ἐπιγινώσκετε οὖν τοὺς τοιούτους. 19Ἀσπάζονται ὑμᾶς
αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζονται ὑμᾶς ἐν κυρίῳ
πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ᾽ οἶκον αὐτῶν ἐκ-
κλησίᾳ. 20ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπά-
σασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. 21Ὁ ἀσπασμὸς τῇ
ἐμῇ χειρὶ Παύλου. 22εἴ τις οὐ φιλεῖ τὸν κύριον, ἤτω ἀνά-
θεμα. μαρὰν ἀθά. 23ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ᾽ ὑμῶν.
24ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

NOTES.

CHAPTER I.

15. ἐβαπτίσθητε. So ℵABC and Vulgate. Rec. ἐβάπτισα DEFG and Peshito. Also Tertullian.

20. τοῦ κόσμου. ℵABCD. Rec. adds τούτου with EFG Vetus Lat. Vulg. Peshito, and Tertullian.

23. ἔθνεσιν. So ℵABDEFG Vetus Lat. Vulg. The rec. Ἕλλησι has the appearance of being a later correction to agree with *vv.* 22, 24.

28. [καὶ] τὰ μὴ ὄντα. So rec., with BE Vulg. and Peshito. ℵACDFG Vetus Lat. omit καί, which is bracketed by Westcott and Hort.

Ch. I. 1—9. Salutation and Introduction.

1. Παῦλος. We find this name first given to the Apostle in Acts xiii. 9. His real name was Saul. But it was usual for Jews to have a name of similar sound to their own for use in the Gentile world, as Jason for Joseph, Ἰοῦστος (perhaps) for Ἰησοῦς (Col. iv. 11), and the like. Some have suggested that St Paul took the name in honour of Sergius Paulus, who is mentioned in the same chapter in which the change of name is recorded. This is hardly probable; though it *is* probable that the name may have at that time suggested itself to the Apostle as suitable (1) from its similarity of sound to Saul, and (2) as falling in with his deep humility. He was wont to style himself the least of the Apostles, and *paullus* means *little*.

κλητός. Cf. Rom. i. 1, 6, 7 and especially viii. 28 κατὰ πρόθεσιν κλητοῖς. The only other passages in which the word occurs are in this chapter, Matt. xx. 16, and Jude 1. It is used of any office or character which is of Divine appointment. So the assembly of God's people is called a κλητὴ ἁγία (Exod. xii. 16 &c.) as having been called together by His appointment. Cf. κλῆσις, i. 26, vii. 20. ὅρα πῶς εὐθέως ἐκ προοιμίων τὸν τῦφον κατέβαλε, καὶ χαμαὶ ἔρριψε πᾶσαν αὐτῶν τὴν οἴησιν, κλητὸν ἑαυτὸν εἰπών. οὐ γὰρ αὐτὸς εὗρον, φησίν, ὅπερ ἔμαθον, οὐδὲ οἰκείᾳ κατέλαβον σοφίᾳ, ἀλλὰ διώκων καὶ πορθῶν τὴν ἐκκλησίαν, ἐκλήθην. Chrysostom.

ἀπόστολος. This word differs from *ἄγγελος* chiefly in the fact that the latter has special reference to the message, the former to the messenger. *ἄγγελος* denotes one who has a message to deliver; *ἀπόστολος* is used of one who is *commissioned* to deliver the message, with some reference to the person or persons *from* whom the message is sent. From the heathen sense of one commissioned by man, we pass on in the N. T. to one commissioned or delegated by God. See Bishop Lightfoot's note, *Ep. to Galatians*, p. 92. Also John xvii. 18.

διὰ θελήματος θεοῦ. St Paul here as elsewhere asserts his Divine commission. This was necessary because a party had arisen which was inclined to dispute it. We read in the Epistle to the Galatians of the 'false brethren unawares brought in' whose doctrine he was compelled to withstand and to assert the Divine origin of his own; and in the second Epistle to the Corinthians we find many allusions to those who rejected his authority, as in ch. iii. 1, v. 12, x. 2, 7, 10, and the whole of chapters xi. and xii. They no doubt laid much stress on the fact that St Paul had not received the call of Christ as the Twelve had (see notes on ch. ix.), and also on the different complexion his doctrine, though in substance the same, necessarily bore, from the fact that it was mainly addressed to Gentiles and not to Jews. It is worthy of remark that in the two Epistles to the Thessalonians, written before the controversy arose, no such clause is found, while after the commencement of the dispute the words or some equivalent to them are only absent from one Epistle addressed to a church.

Σωσθένης ὁ ἀδελφός. Literally, **the brother.** He was probably not the Sosthenes mentioned in Acts xviii. 17, who was an opponent of the faith, but some one well known to the churches in the Apostolic age. Eusebius, *Hist. Eccl.* I. 12, mentions a report that he was one of the Seventy.

2. **τῇ ἐκκλησίᾳ τοῦ θεοῦ.** *ἐκκλησία* signifies an assembly. St Paul adds the words 'of God' to shew that it should be one in Him. 'For the Church's name is not one of separation, but of unity and concord.' Chrysostom.

ἡγιασμένοις. Literally, **to them that have been sanctified.** The word here rendered *sanctify* means (1) to consecrate to the service of the Deity, and hence (2) to purify, make holy. The word here partakes of both senses. Those who have become united to Christ by faith have not only been dedicated to Him, but have been made partakers of His holiness by their participation in the Life that is in Him. But such persons were by no means as yet free from actual sin, as chapters v., vi., viii., xi. conclusively prove. 'The Church of Christ, abstractedly and invisibly, is a kingdom where no evil is; in the concrete, and actually, it is the Church of Corinth, Rome, or England, tainted with impurity. And yet, just as the mudded Rhone is really the Rhone and not mud and the Rhone, so there are not two churches, the Church of Corinth and the false church within it, but one visible Church, in which the invisible lies concealed.' Robertson, *On the*

Corinthians, Lect. II. The change of construction from the singular to the plural here, from the idea of the Church as a collective whole to the aggregate of the persons that compose it, should be noted. This construction is not uncommon in Greek, as 'the liveliness of the Greek language' (see Kühner, *Grammatik der Griech. Spr.* sec. 371, 5 a) would lead us to expect. If, with Lachmann and Tregelles, we place *τῇ οὔσῃ ἐν Κορίνθῳ* between *ἡγιασμένοις ἐν* X. 'I. and *κλητοῖς ἁγίοις* the construction is harsher than that in the text.

κλητοῖς ἁγίοις. See note on *κλητός* above. The Corinthians were designed by God's appointment for holiness. That was the purpose of His call (*κλῆσις*). *ἁγίοις* differs from *ἡγιασμένοις* in this, that the latter expression refers to the past act of God's mercy in cleansing believers from sin and imparting holiness to them, the former to the abiding condition into which that act introduced them.

σὺν πᾶσιν. This is added, either (1) because the Epistle, which dealt with so many and such weighty truths, was not to be treasured up as the peculiar heritage of the Corinthian Church, but was to be regarded as the common possession of the universal Church of Christ. Or (2) perhaps it is better, with Olshausen, to regard the Apostle as reminding the Corinthians that they form only a part, and that but a small one, of the whole Church of Christ, a consideration which their self-satisfaction was leading them to forget.

ἐπικαλουμένοις is rightly rendered in A. V. of the *habitual* calling on the name of Christ.

αὐτῶν καὶ ἡμῶν. **Their** Lord and **ours.** This addition tends to confirm the second of the two interpretations given in the last note but one.

3. **ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.** The close association of these words—for the preposition is not repeated twice—has been held to imply the oneness of substance of the Father and the Son. See Winer *Gr. Gram.* § 50, 7. It is also worthy of remark that the grace and peace are said to come from our Lord Jesus Christ equally with the Father. The same formula is to be found in the greeting of every Epistle. But the most remarkable instance of this form of speech is certainly that in 1 Thess. iii. 11 and 2 Thess. ii. 16, 17, where the Father and the Son stand together as nominatives to a verb in the singular.

4. **τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ.** Literally, *the* favour *of God which was given you* in *Christ Jesus.* *χάρις* is here used in the signification of favour, kindness, rather than in the usual theological signification of Divine assistance. The Apostle is speaking of that Divine favour in the sunshine of which the believer is privileged to dwell, and which produces peace of mind as its natural effect. For it is a cardinal point of his teaching that 'there is henceforth no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.' It is to be remembered that our word *grace* is derived from the Latin *gratia*, the original signification of which is *favour, kindness.* 'We are to

conceive of Jesus Christ as filled with grace and as pouring it out upon the human race' (Olshausen). Or rather perhaps, All gifts are the result not of our merit, but of God's good-will, and are not only given to us by Jesus Christ, but are results of His indwelling in the soul. See next note but one. The aorist probably refers to baptism.

5. **ὅτι ἐν παντὶ ἐπλουτίσθητε. Because in every thing ye were enriched**, i.e. at your baptism, when you entered into the covenant-union with Christ. See last note. The gifts of utterance, knowledge and the like, were the result of the favour of God towards you. It appears evident from the rest of the Epistle that the Apostle was thinking rather of the powers conveyed to the Corinthians by their translation into Christ, than of the use they had made of them. The Corinthians as a body were not as yet remarkable for their Christian knowledge, though many individuals had no doubt made great spiritual progress.

ἐν αὐτῷ. That *ἐν* is sometimes equivalent, or all but equivalent, to *διὰ* with gen. cannot be denied, in the face of such passages as Luke xxii. 49, Rev. vi. 8. But wherever there is a doubt, it is best to give *ἐν* a wider signification than that of the instrument. And this is especially the case where *ἐν* is connected with Christ's Name. Cf. *ἐν πνεύματι*, Mark i. 8; Luke i. 17. *ἐν λόγῳ*, *ἐν γνώσει*, bear the same relation to *ἐν αὐτῷ* that the stream does to the source. For *γνῶσις* see ch. xii. 8.

6. **καθώς. Inasmuch as.** The ground of the former assertion is here given. Ye were enriched, because the testimony of Christ was made sure unto you. Cf. ch. v. 7; Rom. i. 28; Eph. i. 4, &c. Or, **even as**, the usual sense of *καθώς*, i.e. in exact measure as.

τὸ μαρτύριον τοῦ Χριστοῦ. The objective genitive, the testimony *concerning* Christ. This testimony was St Paul's preaching concerning Him. It was 'confirmed' by the evidence of the 'gifts' of the Spirit.

ἐβεβαιώθη. Stronger than our 'confirm.' Render, **was made firm**, or **was secured.** The aorist relates to the historical fact that such gifts as the Apostle speaks of had been actually poured out on them.

7. **ὑστερεῖσθαι. Are lacking.** Cf. *ἐπλουτίσθητε* above. No comparison with other churches is hinted at. The middle voice here seems to decide this point.

χαρίσματι. See ch. vii. 7, xii. 4, note. The special gifts of the Spirit are intended. The Apostle's drift in *vv.* 4—7 is as follows: 'I thank God for the evident signs of His favour in you, for you have in every way been enriched by Him. For our testimony concerning Christ was established among you by certain unequivocal results: so that every special gift of His Spirit was vouchsafed to you, and you were as men who waited for the further revelation of His power.'

ἀπεκδεχομένους. Not merely *awaiting*, but awaiting *from* some one, looking *out* for, as we say. In this case the thing waited for comes from God.

ἀποκάλυψιν. Unveiling. The margin of the English version has *revelation.* But this is not always equivalent to the *coming* of the A.V. The 'revelation of Jesus Christ' unquestionably means (1) the Last Day in such passages as 2 Thess. i. 7 and 1 Pet. i. 7. In Luke xvii. 30 it refers to that anticipation of the Last Day, the destruction of Jerusalem. But on the other hand, in passages such as 2 Cor. xii. 1; Gal. i. 12, 16, ii. 2, it means (2) the fuller revelation of the mysteries of God's kingdom; while in Rev. i. 1 it signifies (3) the unfolding of things to come. The second of these three meanings would seem most appropriate here. The testimony of Christ, confirmed originally by the inward witness of the Spirit, receives additional confirmation by the gradual unveiling of Christ, until the believer, fully grounded in the faith, stands without reproach before Him at His coming. See next verse.

8. ὃς καὶ βεβαιώσει ὑμᾶς. 'Who shall establish us, so that we shall be blameless in the day of Jesus Christ.'

ἕως τέλους. This fixes the sense of ἀποκάλυψις above as a gradual revelation, leading up to the great day.

ἀνεγκλήτους. The construction is 'shall make you firm, as men against whom no accusation can be brought.' The word ἀνέγκλητος signifies one against whom no charge (ἔγκλημα) can be sustained.

9. πιστός. God is *faithful*, i.e. to be depended upon. He will not fail on His part, if we are but true to ourselves and to Him.

δι' οὗ. This use of διά in reference to the *causa principalis* is unusual. See Winer, *Gr. Gram.* Pt III. § 47.

κοινωνίαν. The important word here rendered *fellowship* in A.V. has unfortunately different renderings in that Version. Sometimes, as in ch. x. 16 (where see note), it is rendered *communion;* and in 2 Cor. vi. 14, where it is thus rendered, another word is rendered *fellowship.* In 2 Cor. ix. 13, it is rendered *distribution.* Its usual signification would appear to be the *sharing together, joint participation* as common possessors of anything. But it is impossible to go so far as Cremer in his Lexicon of the N. T. and assert that it never has the active sense of *communication*, in the face of such passages as Rom. xv. 26 (where it is rendered *contribution*); 2 Cor. ix. 13. Here it refers to the life which by means of faith is common to the believer and his Lord. Cf. Gal. ii. 20.

10—17. Rebuke of the Divisions in the Corinthian Church.

10. παρακαλῶ δὲ ὑμᾶς. See ch. xiv. 31, note. The Apostle now enters on the subject of the divisions among his Corinthian converts, for which his introduction (see next note) was intended as a preparation.

διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. St Chrysostom says that the reason why the name Jesus Christ appears so often in the introduction (it occurs eight times in nine verses) is the desire to censure indirectly the divisions existing in the Corinthian Church

by reminding its members of Him in Whom they were made one, and Whose name told of nothing but love and peace. Such is also his object in reminding them that they have been called to share (*εἰς κοινωνίαν*) in Jesus Christ. See last verse.

τὸ αὐτὸ λέγητε. Cf. Rom. xv. 5, 6; 2 Cor. xiii. 11. As the context shews, it does not refer to doctrine, but to the general absence of a contentious spirit. See Phil. ii. 2, 3, and Cicero *Phil.* I. 'una mente et voce inter se consentire.'

σχίσματα. The margin of A.V. has 'schisms.' But the recognized theological sense of the word 'schisms' renders it unsuitable here, where the idea is rather that of divisions in, than separation from, the Church. See note on ch. xi. 18.

κατηρτισμένοι. The Apostle is hardly to be supposed here to require absolute unity of opinion, a thing impossible among men, but rather that mutual affection which would knit the disciples together in all essentials, and would prevent all acrimonious discussion of non-essentials. The word rendered *joined together* in A.V. is literally **fitted together**, as the fragments in a piece of mosaic, in which each minute portion exactly fills its proper place. See Schleusner, Lexic. s. v. Our word *perfect* has a very similar sense. Cf. Heb. x. 5; also Herod. v. 106 *κεῖνα πάντα καταρτίσω ἐς τωὐτό.*

ἐν τῷ αὐτῷ νοΐ καὶ ἐν τῇ αὐτῇ γνώμῃ. The word translated in A.V. *mind*, which is kindred with the Greek *γινώσκω*, the Latin *nosco* and our *know*, has the signification in the N. T. (1) of the organ of perception, *mind*, *intellect*, (2) of the perception which is the result of the action of that organ, *understanding*, and (3) of the decision to which the understanding comes. The latter is the meaning here. For an example of (1) see ch. ii. 16 and note; of (2) see Rev. xiii. 18. In Rom. vii. 25 it would seem to have (4) a meaning which includes moral as well as intellectual qualities. *γνώμη* is usually employed in the sense of *opinion*. But it has also the sense of *purpose* or *consent*. See Polybius, *Bell. Pun.* III. 13 *μιᾷ γνώμῃ κυρίαν ἐποίησαν τὴν τῶν στρατοπέδων αἵρεσιν.* There, as here, the decision of the mind is meant, rather than the opinion upon which it was formed. See note on *κατηρτισμένοι.* The Apostle is speaking, not of opinion, but of consent precedent to action.

11. **ἐδηλώθη γάρ μοι.** The aorist here seems to imply some special occasion on which St Paul met his informants, and received the intelligence which pained him. Of Chloe nothing is known.

12. **λέγω δὲ τοῦτο.** The force of this is well given by the A.V. **Now this I say**, and still better by the R.V. (especially if transposed) **Now I mean this.**

ἕκαστος ὑμῶν. This is not to be pressed literally. It is a Hebraism for 'the great majority of you.'

ἐγὼ μέν εἰμι Παύλου. The idea of some commentators that there were defined parties in the Apostolic Church under the leadership of Apostles and their Master, a Paul-party, a Peter-party, a Christ-

party, is refuted by ch. iv. 6, where St Paul plainly states that he had replaced the names of the antagonistic teachers at Corinth by those of himself and Apollos, in order to secure his rebukes from assuming a personal form.

Ἀπολλώ. See Acts xviii. 24—28. From this passage we gather that he was a Hellenistic Greek, of the school of philosophical Judaism which flourished at that time at Alexandria, and was an admixture of the doctrines of the Platonic philosophy with those of the Jewish religion. It is possible that he may have been a disciple of the celebrated Alexandrian teacher Philo, who was contemporary with the Apostles. Learned and zealous, he could not be confined within the bounds of any particular school, but diligently acquainted himself with all the movements which sprang up in the Jewish Church. Thus he became a disciple of John the Baptist, whose doctrines had been widely spread abroad by that time (Acts xix. 1—3), and as his fervent spirit was allied with the gift of eloquence, he speedily endeavoured to communicate to others the new light he had received. He is described as being 'accurately instructed in the things concerning the Lord,' although he knew 'only the baptism of John.' We are not to suppose by this that he had a perfect knowledge of the system of Christianity, or it would have been impossible for Aquila and Priscilla to have explained it to him 'more accurately.' His knowledge was probably confined to the Baptist's witness to Christ as the Messiah, to the more general *moral* teaching of Christ, as contained in the first three Gospels, to a grasp of the spiritual meaning of the O. T., such as is displayed by Philo and the writer of the Epistle to the Hebrews (who may have been Apollos himself), to the facts of the Crucifixion, Resurrection and Ascension, though without a clear comprehension of their spiritual significance, and to those remarkable glimpses of the inner mysteries of God's kingdom (see Matt. iii. 9; John iii. 27—36, and compare John viii. 39; Rom. ii. 28, 29, ix. 7) which our Gospels shew the Baptist to have had. But with that inner teaching as a whole, as confided by Christ to His disciples, and afterwards given to the world in the preaching and writings of the Apostles, and in the Gospel of St John, he had no acquaintance when he came to Ephesus. Endowed with this knowledge through the instrumentality of Aquila and Priscilla, he became an effective preacher of the Gospel, and filling St Paul's place when the latter had left Corinth, 'he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ.' But disgusted possibly by an attempt on the part of some (see note on ch. xvi. 12) to set him up as a rival to St Paul, he left Corinth and returned to Ephesus, and we know not whether he ever visited Corinth again. See also Tit. iii. 13.

Κηφᾶ. See John i. 42.

13. μεμέρισται ὁ Χριστός; Some editors (e.g. Westcott and Hort) have read this affirmatively, '*Christ is divided.*' But *can* Christ be divided? It seems better to render 'Hath Christ (then) been divided?' Dean Colet says in his Commentary on this chapter: 'Quum itaque

ejusmodi quiddam unum compositum ex Deo et hominibus constans divina mens Pauli cogitat, qui ex quamplurimis "unctis unus est Christus."' And he especially cites ch. xii. 12. 'This Divine whole,' the Apostle would say, 'cannot be separated into portions. If you break the unity of the Church, you sever yourself from Christ into Whom all have been baptized, and Whose Body (ch. xii. 12) they are.' Moreover, it is the Apostle's wont, when strongly affected, to break into interrogations. See for instance ver. 20, iii. 16, vi. 1, &c.

ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε. To baptize 'into' a name means more than to baptize 'in' a name. Had St Paul used *ἐν*, he would simply have disclaimed the desire to make proselytes to any doctrine of his own. But *εἰς* implies more than this. Since the name stands for the person named, to baptize 'into' a name means to bring the person baptized into a close inward connection with the person in whose name he is baptized. This close inward connection with the soul of the believer is the prerogative of Christ alone, and St Paul disclaims any desire to arrogate to himself any such position. Cf. Matt. xxviii. 19; Acts iii. 16, iv. 10, 12.

14. Κρίσπον καὶ Γάϊον. The special honour of baptism by the hands of St Paul seems to have been accorded to Crispus, because he was 'the chief ruler of the synagogue' (Acts xviii. 8). Gaius, 'mine host, and of the whole Church' (Rom. xvi. 23), must not be confounded with Gaius of Derbe (Acts xx. 4), nor with the Macedonian Gaius mentioned in Acts xix. 29. Gaius or Caius was a very common Roman name. The Epistle to the Romans was written at Corinth. Paley (*Horae Paulinae*, 1st Epistle to the Corinthians viii.) remarks on the minute yet undesigned agreement between the Epistles and the Acts. We must not fail to notice also that the Corinthian Church was by no means an exclusively Gentile community. See Acts xviii. 12, 13.

15. εἰς τὸ ἐμὸν ὄνομα. **Into my own name.**

16. Στεφανᾶ. Probably the bearer of the Epistle. He is mentioned in ch. xvi. 15, 17.

17. ἀλλὰ εὐαγγελίζεσθαι. 'Even the less learned can baptize perfectly, but perfectly to preach the Gospel is a far more difficult task, and requires qualifications which are far more rare.'—Augustine.

οὐκ ἐν σοφίᾳ λόγου. For *σοφία* see ch. xii. 8, note. What the Apostle here means is not *real* wisdom, which is a spiritual gift, but the so-called wisdom which consists in an ingenious use of language. Of this kind of wisdom there was abundance in the Apostle's days.

κενωθῇ. Be made vain or worthless. The word in the LXX. is used to represent the Hebrew idea of slenderness, wasteness, and hence worthlessness. It is rarely used precisely in the literal sense of *emptying*, and perhaps this classical sense of the word has been too much pressed, as in Phil. ii. 7, where the A.V. keeps most closely to the Apostle's point. It refers rather to the absence of moral worth, power, or reputation. Cf. ch. ix. 15, xv. 14, 58; Phil. ii. 16; James ii. 20. Also 2 Cor. ix. 3.

18—31. GOD'S MESSAGE NOT INTENDED TO FLATTER THE PRIDE OF MAN.

18. **ὁ λόγος γὰρ ὁ τοῦ σταυροῦ.** The Apostle here gives the reason *why* he does not use what is reputed as wisdom in the external style and framework of his discourse. It would be of no use. His teaching is not intended to convince the intellect, but to change the heart. His message is the message of the Cross. Until men have grasped the inner power of this doctrine to transform the life, it does and must appear an absurdity to them. The meaning of the words is **the discourse which relates to the Cross**, the genitive being the genitive of the object. See note on ver. 6.

τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν. To the perishing is folly. It must have struck the cultivated Greek and Roman as the very quintessence of absurdity for anyone to go about the world maintaining that a man who had been put to death for sedition in the reign of Tiberius was the Supreme God Himself, in fleshly form. Cf. Acts xxvi. 24. But such persons were *perishing*. They were on the road to destruction. Until they could acknowledge the mysterious law of redemption by the Blood of the Holiest, there was nothing to prevent them from increasing in sinfulness day by day, until their sins had brought that destruction to pass.

τοῖς δὲ σωζομένοις ἡμῖν. But to us who are in a state of salvation, or rather, perhaps, *in process of salvation*. The word *σώζω* signifies to rescue from any kind of present danger or evil. See Schleusner, Lex. s. v. In the LXX. it is used in several senses: (1) of *saving from danger*, Ps. lxviii. (lxix.) 1, xliii. (xliv.) 3; 2 Chron. xxxii. 22, (2) of *helping*, 2 Chron. xxxii. 8, (3) of *healing*, Jer. xvii. 14, though this is not quite certain. For a similar use of the word and its derivatives in the N.T. see (1) Matt. xxiv. 22, xxvii. 42, 49, (3) Matt. ix. 21, xiv. 36; Mark vi. 56. (2) is not found. For instances of the use of this word in the Classics we may take Soph. *Phil.* 919 *σῶσαι κακοῦ μὲν πρῶτα τοῦδε*, Thuc. I. 74 *ἔσωσε τὰ πράγματα*. Cf. Xen. *Hellen.* VII. 5, also Arist. *Nic. Eth.* II. 2 *σώζειν τὴν ὑγίειαν*, and Dion. Hal. *De Comp. Verb.* XV. *σώζειν δύναμιν*, to preserve the force of syllables, and according to some editors *σώζειν συμμετρίαν* to preserve symmetry of sentences. Here the word refers to a power existing in the Cross capable of rescuing men from the dominion of their sins. Cf. Matt. i. 21. Its use differs both from the LXX. and classical Greek. See also note on ch. vii. 14. *ἡμῖν* is by its position emphatic.

δύναμις θεοῦ ἐστίν. It is the (or a) power of God. The death of Christ on the Cross was the great motive power of human regeneration. From that full and complete surrender of His Life and Will, His whole Self, to the Will of the Father, mankind derived the strength which, if used, would enable them also to free themselves from the yoke of sin. The power of God means here the God-given faculty of overcoming sin. *δύναμις* (see Aristotle, *Nic. Eth.* I. 1, V. 1, &c.) signifies power in itself, the capacity or faculty for doing things, as opposed to *ἐνέργεια*, which signifies power in action. We can now see how the employment of 'wisdom of words' would make the Cross 'of none

effect.' It is the eloquence not of words but of facts which St Paul wishes to use. And he points to the Cross as the one great Fact which has changed the relations of God and man. Anything which serves to exalt man's opinion of himself apart from that great Fact, is only to rob it of its power to change the life. Cf. Rom. i. 16; 2 Cor. iv. 7, xiii. 4; Eph. iii. 16, 20. Also ch. ii. 4, 5; Phil. iii. 10; 1 Thess. i. 5. Thus the term 'saving power' is applied by St Paul to the Gospel, to the Cross, to the Resurrection, to the Holy Spirit, to Christ, and directly to God Himself. And rightly so, for *from* God, *through* Christ, *in* the Spirit, imparted to us by the Gospel, comes a power which is able to transform us, who are crucified with Christ, from the likeness of sinful flesh into the image of the living God. See also Col. i. 29.

19. γέγραπται γάρ. In Isaiah xxix. 14.

τὴν σύνεσιν τῶν συνετῶν. The distinction between *σύνεσις* and *σοφία* is said by Cremer in his Lexicon to be that between *reflective* and *productive* thinking. Rather perhaps, between reflection and *intuition.* For *σύνεσις* (from *σύνειμι* or *συνίημι*) involves a *process.* Aristotle (*Nic. Eth.* vi. 10) distinguishes *σύνεσις* also from *φρόνησις*, the former being intellectual, the latter practical. See also *Nic. Eth.* vi. 11.

20. ποῦ σοφός; ποῦ γραμματεύς; ποῦ συνζητητής; i.e. 'the wise generally, the Jewish scribe, the Greek disputer.'—Dean Alford.

τοῦ αἰῶνος τούτου. These words, according to De Wette, apply, not to the last of the three substantives, but to all of them. *αἰών* is rather **age** than, with A. V., *world.*

οὐχὶ ἐμώρανεν. Hath not God made foolish? *μωραίνω*, like *περισσεύω* and other verbs, is used transitively in N. T., to make up for the absence in Greek of the causative voice, so common in the Hebrew.

21. ἐπειδὴ γάρ. A. V. 'for after that.' But Winer, *Gr. Gram.* Pt iii. § 53 (and Moulton's note), says that *ἐπειδή* is not used of time in N. T. Translate therefore **for since.** The meaning is that since human wisdom could not enlighten the world, it pleased God to enlighten it by what man in his self-conceit regarded as folly, and thus to display man's folly to himself.

ἐν τῇ σοφίᾳ τοῦ θεοῦ. We have here a contrast drawn between God's wisdom and that of man. Man's wisdom could but inquire and argue. God's wisdom had decreed that by such means man should only learn his weakness.

διὰ τῆς μωρίας τοῦ κηρύγματος. Translate with the Rhemish version, *by the foolishness of* **the** *preaching*, i.e. of the gospel. The word translated *preaching* should rather be rendered *what is preached.* It is called foolishness (1) because 'those who were perishing' thought it so; (2) because it required no high intellectual gift, but simple faith in a crucified and risen Lord. This abnegation by man of his natural powers was the first step in the road to salvation. But we are not to suppose that after man had thus surrendered those powers to God in

a spirit of childlike faith, he was not to receive them back regenerated and transfigured.

σῶσαι τοὺς πιστεύοντας. The aorist refers back to εὐδόκησεν. From the time when God sent the Gospel into the world, it became a means of salvation to those who believe it. The present πιστεύοντας implies that this faith is to be a continuous condition. It is not 'to save those who *believed*,' πιστεύσαντας, but 'those who *continue believing*.' The present also contemplates the continual addition of new believers to the body—those who *at any time* are believers in Christ.

22. **ἐπειδὴ καί. Since also.** Another proof of how little human wisdom availed to penetrate the counsels of the Most High.

σημεῖα. The Jews (Matt. xii. 38, xvi. 1; Mark viii. 11; Luke xi. 16; John ii. 18, vi. 30) required external attestations of the power of Christ, and especially that of the subjugation of the world to His kingly authority. The Greeks sought dialectic skill from one who aspired to be their teacher.

23. **ἡμεῖς δέ. We, on the contrary.**

Χριστὸν ἐσταυρωμένον. The Christian doctrine was the very reverse of what Jews and Greeks demanded. Instead of Messiah upon an earthly throne, triumphant over His enemies, instead of a skilful and original disputant, the Christian preachers speak of a condemned criminal. As a temporal Prince He had no pretensions to notice. To the title of philosopher, at least in the Corinthian sense of the term, He had no claim. His one argument was His Life and Death. What wonder if this doctrine were to the Jews an offence, and sheer nonsense in the ears of the inquisitive and argumentative Greek? Moreover the curse pronounced in Deut. xxi. 23 was a great difficulty in the way of the reception of the Gospel by Jews.

σκάνδαλον. The A. V. translation *stumblingblock* is most probably incorrect. σκάνδαλον is properly *a trap to catch birds*, and it is ordinarily used in the LXX. as equivalent to *snare*. See Judg. ii. 3; 1 Sam. xviii. 21. It is, however, used to translate a word equivalent to *stumblingblock* in Levit. xix. 14. Cf. Gal. v. 11.

μωρίαν. Folly. The A. V. *foolishness* hardly gives a strong enough sense, since the word has gone out of common use and remains for us only in the Scriptures.

24. **αὐτοῖς δὲ τοῖς κλητοῖς. But to the called themselves**, i.e. as opposed to all others.

Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν. He is so called, because in Him dwelt all the fulness of the Divine manifested in bodily form, Col. ii. 9. See note on ver. 18.

25. **ὅτι τὸ μωρὸν τοῦ θεοῦ.** Dean Colet remarks that this may either refer to what precedes or what follows. If to the latter, it refers to those who receive the Gospel, who are wiser and more powerful than other men. If the former, we must explain it thus. What was folly in the eyes of the Greek, or weakness in the eyes of the Jew, was

yet far wiser and stronger than their highest conceptions. The revelation of God in the man Christ Jesus—the foolishness of God, the Infinite allying itself to the Finite—was the perfection of the Divine Wisdom; the crucifixion of sin in the Death of Christ—the weakness of God, God suffering, dying—was the highest manifestation of Divine Power, in that it destroyed what nothing else could destroy. For Christ, by submitting to the Law of God as it affected sinful man, made reconciliation for sin, and gave to all who by faith in His Blood united themselves to Him the power to destroy sin, and to become one with God.

26. **βλέπετε γὰρ τὴν κλῆσιν ὑμῶν.** Perhaps, **Behold your calling.** So Vulgate, Wiclif and Tyndale. The Apostle adds an illustration of his paradox in ver. 25. The truth is exemplified in the growth of the Christian Church. Its law of progress is the very opposite to that of all ordinary bodies. Not the powerful in rank, authority, and intellect, but the poor, the uneducated, the uninfluential, were first attracted to Christ, until by 'a progressive victory of the ignorant over the learned, the lowly over the lofty, the emperor himself laid down his crown before the Cross of Christ.'—Olshausen. Thus the real weakness of man and his incapacity unaided to attain to God were demonstrated, and God's object, the depriving humanity, as such, of all cause of self-satisfaction (ver. 29), attained. It is necessary to add here that *κλῆσιν* does not mean what we usually understand by the words *vocation in life*, but rather '*the principle God has followed in calling you*' (Beza); cf. Eph. iv. 1, where the same Greek word is translated *vocation*, and is followed by *wherewith.*

δυνατοί. **Powerful**, or we should now say **influential.** See Thuc. II. 65, where it is explained by *τῷ ἀξιώματι καὶ τῇ γνώμῃ.*

εὐγενεῖς. Lit. **well-born.** Winer and Meyer prefer to complete the sentence with *εἰσὶ* here instead of with the 'are called' of the A. V.

27. **ἐξελέξατο.** **Selected.** The preposition denotes selection from among a number; the voice denotes the purpose for which God called them, i.e. to do His work; the tense denotes the act of choice itself.

ἵνα καταισχύνῃ. **In order that he might bring to shame.** It is stronger than the A. V. 'confound.' Man's ill-placed self-confidence demanded humiliation.

28. **ἀγενῆ.** **Low born.** Men of no family, as we should say.

ἐξουθενημένα. The perfect participle intensifies the contempt.

τὰ μὴ ὄντα, i.e. 'things which by comparison are non-existent'—things which by the side of other things of higher importance in our human eyes appear to us as nothing. Yet these, in the counsels of God, are to change places, and more than change places, with things that are highly regarded in the sight of men. If we omit *καὶ* (see Critical Note) we make these words not the climax of the sentence, but merely a clause in apposition to the rest. Thus internal evidence is in favour of the retention of *καί.*

καταργήσῃ. This word is frequently used by St Paul. But except in his Epistles it only occurs twice in the N.T., and this, it is worthy of remark, in writers under his influence. See Luke xiii. 7; Heb. ii. 14. The first of these passages gives the exact sense of the word. Derived from α privative and ἔργον (κατὰ denoting *completeness*) it means to *render useless*, to *make of none effect*. It is variously translated in the A.V. Here the idea is of reducing to insignificance things which hitherto were in high regard. Cf. ἀργὴν φιλίαν Arist. *Nic. Eth.* IX. 5.

29. ὅπως. God's purpose in all this is here distinctly pointed out. It was to remove all possibility of self-glorification from mankind.

30. ἐξ αὐτοῦ δὲ ὑμεῖς. From Him, i.e. as the source of your life. To the world you seem as nothing. Yet in truth, as being in Him, through His Son (ἐν Χριστῷ Ἰησοῦ), you are greater than all beside. For yours, as derived from Him, is the only true birth and being. Cf. John i. 13, 16.

ὃς ἐγενήθη. Who was made, or became. It is not certain that the passive sense can be pressed here. See Ellicott's note on 1 Thess. i. 5. 'Became' suits the passage best.

ἀπὸ θεοῦ. In contradistinction to ἡ σοφία τοῦ κόσμου, ver. 20.

δικαιοσύνη. Righteousness or justice. It is to be observed that in Greek, Latin and Hebrew there is no distinction between the ideas involved in these words, there being only one word to express them. Aristotle, *Nic. Eth.* v. 1, defines righteousness or justice as that which renders to every man what is fair and equal. This is what is implied in the English word *justice*. But while the Scripture use of righteousness as connected with the character of Christ has given a broader sense to the word, which with us signifies what is abstractedly right and good, we must not forget that in this idea what we call justice is included. The faculty of righteousness, we here learn, can be obtained from Christ alone.

ἁγιασμός. The result of consecration (see note on ver. 2), the possession of actual holiness.

ἀπολύτρωσις. This word signifies not the result of redemption, but the *ransoming process*, with a special reference to its aspect of *deliverance*. All these things are ours by virtue of our union with Jesus Christ.

31. ἵνα. The sentence is incomplete. We must supply γένηται or some equivalent word.

ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω. The whole work of salvation is of God. The Corinthians, like many others since, were inclined to take some of the credit to themselves. The Apostle reminds them to Whom it is due. These words are a paraphrase of Jer. ix. 23, 24. They occur again in 2 Cor. x. 17. The whole passage teaches us that humanity is nothing in the sight of God, except it be created anew in Christ Jesus. By virtue of His Incarnation He becomes to us wisdom, not by means of human research, but by Divine Revela-

tion; righteousness, not by works done in obedience to law, but by the infusion of a Spirit of righteousness into the soul by Christ; sanctification (i.e. the setting apart to the working of a principle of holiness), not by human merit, but by a Divine law of growth; redemption (i.e. the paying the price of our deliverance from the captivity in which we were held by sin), because we were lost but for the Atonement made by Christ.

CHAPTER II.

2. [τοῦ] **εἰδέναι τι.** The rec. *τοῦ* is omitted by ℵAB and most recent editors. But it is possibly the true reading. See note below. B places *τι* before *εἰδέναι*. So Westcott and Hort.

4. [*ἀνθρωπίνης*] before **σοφίας** is found in AC, but not in ℵBDEFG. The authorized edition of the Vulgate retains it, but it is absent from the Vetus Lat. and from some older copies of the Vulgate. The Peshito omits it. It is obviously introduced from ver. 13. The text is in considerable confusion here.

10. **ἐραυνᾷ.** So ℵABC. Rec. (correcting to the more usual Classical form) *ἐρευνᾷ*, with DEFG.

11. **ἔγνωκεν.** So ℵABCDE.

13. [*ἁγίου*] after **πνεύματος.** Om. ℵABCD, Vetus Lat., Vulg. and Peshito. It has the look of a marginal gloss or an unauthorized addition, perhaps from habit.

15. [*μὲν*] before **πάντα.** Om. ACDFG Vetus Lat., Vulg., Peshito. B inserts it. The whole verse is omitted in ℵ, no doubt from the repetition of *ἀνακρίνεται* at the end of this and the preceding verse.

Ch. II. **1—16.** The Wisdom of the Gospel discernible by the Spiritual Faculties alone.

The Apostle now begins to justify his preaching. It was not that of one skilled in the fashionable argumentation of the day, and that for the reasons already set forth in the last chapter. Cf. ch. i. 27, 28, and ch. ii. 2.

1. **ὑπεροχήν.** Excellence in the strict sense of the word—that which one man has above another. Here, however, it is applied to the high-flown style of eloquence admired at Corinth—Corinthia verba, as such language was proverbially called.

τὸ μαρτύριον τοῦ θεοῦ. St Paul's testimony concerning God; the witness he gave to His combined love and justice, manifested to the world in the Life and Death of Jesus Christ. See note on ch. i. 6.

2. **ἔκρινα.** The word signifies the decision of the mind after due deliberation. See Acts xx. 16, xxvii. 1; Tit. iii. 12. The *οὐ* belongs rather (as A.V.) to *εἰδέναι* than to *ἔκρινα*. Internal evidence suggests that *τοῦ* has been omitted here from the comparative strangeness of

the construction. It is similarly omitted by some copyists in Luke xvii. 1; Rev. xii. 7, xiv. 15, and in ch. ix. 6. Yet it is found with the idea of purpose in Matt. xxiv. 45; Phil. iii. 10; and esp. Acts xv. 20. And this construction is very frequent in LXX. See Winer, *Gr. Gram.* Pt III. § 44.

εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον. He had come to deliver a testimony concerning God, and as we have seen, that testimony must needs result in the humiliation of man. Accordingly, its matter is very simple. All he knows is Jesus Christ, and even Him as having been reduced, in His humanity, to a condition which to the purely human apprehension appears one of the deepest disgrace. The words *and Him crucified* may be rendered thus, *and even Him as having been crucified.* See ch. i. 23.

3. **πρὸς ὑμᾶς** has been taken by some commentators as equivalent to *arrived among you.* But as De Wette points out, xvi. 10 decides the point in favour of the rendering in A.V. There is in each case a kind of double construction involved, that of coming to and staying with the persons mentioned.

ἐν ἀσθενείᾳ. No personal advantages assisted his preaching; no eloquence, save that of deep conviction; no self-confidence; nothing but self-mistrust, anxiety, the deepest sense of unworthiness, combined with an infirmity of body, which was a great trial to the Apostle, and of which he makes frequent mention. See 2 Cor. x. 10, xi. 30, xii. 5, 7, 9, 10; Gal. iv. 13, 14.

4. **πειθοῖς σοφίας λόγοις.** Not *enticing*, as A.V., but with R.V., **persuasive.** The marginal gloss *ἀνθρωπίνης* (see Critical Note) is not wanted to make the meaning clear. See i. 17. *πειθοῖς*, for the more usual classical *πιθανοῖς*, must share the responsibility with *ἀνθρωπίνης* for the confusion of the text here.

ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. The precise meaning of these words is either (1) *in proof that I possessed both the Spirit and power*, or (2) *in the proof given by the Spirit and power I possessed* that I was preaching the truth. The 'Spirit' which St Paul ministered to others was capable of stirring up their spirits. The 'power' of which he speaks was not so much that of working miracles in the ordinary sense of the word, as of touching the heart. He is referring to that conviction of sin, righteousness and judgment (John xvi. 8), which the Spirit of God produces in the spirit of man, and of the power to produce a change of heart and life which is the leading characteristic of the Gospel. This view seems confirmed by the next verse, in which St Paul says that the ground of our faith is not the wisdom of men, but the power of God.

6. **σοφίαν δὲ λαλοῦμεν.** Is there, then, no wisdom possible for a Christian? no sphere for the exercise of those faculties of the intellect which we received from God? the hearer may say. Certainly, says the Apostle (for to say otherwise would be to contradict the Jewish Scriptures, especially Prov. i.—ix.), but such wisdom must take as its starting-point the truths revealed by Christ, and it will be propor-

tionate, not to the secular knowledge or intellectual power of the inquirer, but to his moral and spiritual attainments, that is, to his proficiency in the doctrine of Christ. See note on ch. xii. 8. *δέ* here must be rendered **yet.**

ἐν τοῖς τελείοις. Perfect, i.e. *full-grown, that which has reached its end.* The great majority of the Corinthians were at present babes in Christ (ch. iii. 1). Their notion of wisdom was earthly—argument, disputation, 'free inquiry.'

σοφίαν δέ, but it is a wisdom.

αἰῶνος. See note on i. 20. So also in vv. 7, 8.

καταργουμένων. The Apostle seems here to believe that the Gospel he is preaching will be fatal to arbitrary power, such as existed in his day. Princes henceforth, instead of ruling, must be ruled by the principles of justice. Their 'wisdom' must not be self-interest, but equity. Slowly, yet surely, the state of things he contemplated has come to pass. The ancient statecraft is replaced by the desire for the welfare of all. For *καταργέω* see ch. i. 28.

7. ἐν μυστηρίῳ. See ch. iv. 1.

τὴν ἀποκεκρυμμένην. Not only from men but also from angels and heavenly powers. See Rom. xvi. 25; Eph. iii. 5, 9, 10; 1 Pet. i. 12.

πρὸ τῶν αἰώνων. Literally, **before the ages.** Cf. Acts ii. 23, iv. 28; Eph. iii. 9; Col. i. 26; Rev. xiii. 8. The whole scheme of man's redemption was in the mind of God from all eternity. The fall of man and his restoration, the wondrous fact of salvation through Christ, were decreed in the counsels of the Most High before the world was. The 'wisdom' of which St Paul speaks is that which treats of these high and mysterious truths of revelation.

8. ἣν οὐδεὶς τῶν ἀρχόντων. These words seem to be written for the instruction of the class of persons who attach importance to the opinions of those high in position and influence—the princes, or rather *rulers* of this world, its statesmen. Such persons, the Apostle points out, are apt, in spite of, or rather in consequence of their worldly wisdom, to make strange mistakes. The crucifixion of Christ was a memorable instance of the shortsightedness of worldly policy. Not a single calculation of those who compassed the Saviour's death was destined to be fulfilled. Pilate did not escape the emperor's displeasure. Caiaphas (John xi. 50) did not save Jerusalem. The Scribes and Pharisees did not put down the doctrine of Jesus.

ἔγνωκεν. Observe the difference between the general statement, expressed here by the perfect, and its specific instances, indicated by the aorists following.

οὐκ ἂν ἐσταύρωσαν. The aorist indic. with *ἄν* ordinarily signifies a condition not fulfilled. See Winer, *Gr. Gram.* Pt III. § 42, and Goodwin, *Moods and Tenses*, § 48. The unfulfilled condition here is the *not* crucifying Christ.

τὸν κύριον τῆς δόξης. The Lord of whom glory is an attribute. In other words, 'the glorious Lord.' The majesty of the Lord is designedly contrasted, says Chrysostom, with the ignominy of the Cross. Perhaps there is also an allusion to 'our glory' in the last verse, of which He is the source. Cf. James ii. 1.

9. **ἀλλὰ καθὼς γέγραπται.** Translate as R. V. 'Things which the eye saw not,' &c. There has been much discussion whence these words are derived, but they are quite sufficiently near to the passage in Is. lxiv. 4 to be regarded as a quotation from thence. It is unreasonable to require greater literal accuracy in the citation of words in the N. T. from the O. T. than is customary in a modern preacher, who is frequently content with giving the general drift of the passage he quotes. Such a practice was even more likely to exist in days when the cumbrous nature of books prevented them from being so readily at hand as at present. Dean Colet (Commentary on Romans, MS. in Corpus Christi Coll. Library, p. 26) speaks disparagingly of any other citations. 'Annotandum est hoc loco quam simplex allegatio erat Apostolorum si quid ex veteri testamento commemoraverint. Haec nostra quae in modo in usu est, et apud recentiores theologos et leguleios tam capitulatim undecunque testimoniorum citatio, *ex ignorantia orta est hominum*, sibi suaeque doctrinae diffidentium, veriti alioquin ne eis credatur, et sua ipsorum conscientia cadentes nisi istius modi adminiculis sustineantur.' We can hardly suppose, with some modern divines, that the passage is a quotation from the liturgy of the Apostolic Church, for Origen, Chrysostom, and Jerome, are alike ignorant of the fact. Origen says so expressly. See Tischendorf's note.

ἡτοίμασεν. The A. V. 'hath prepared' gives a correct sense here. The *time* when it was preached is indefinite. See note on ver. 12. There is an anacolouthon here, as in Rom. xv. 3.

10. **διὰ τοῦ πνεύματος.** Though the *αὐτοῦ* of the rec. text is rejected by recent editors, the context here shews that the Spirit of God, and not the spirit of man, is meant. See next verse.

τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ. In this and the next verse we gather (1) the personality of the Holy Ghost, (2) His distinction from the Father. He not only searches the deep things of God, which He could not be described as doing were He identical with the Father, but though on account of His perfect knowledge of the Mind of God He is likened to the spirit of man which is one of the component elements of his being, the Apostle speaks of the one as the 'spirit of a man which is in him,' but of the other as the Spirit which is from (*ἐκ*, proceeding out of) God.

ἐραυνᾷ. 'The word *to search* is here indicative not of ignorance, but of accurate knowledge, at least if we may judge from the fact that this is the very phrase the Apostle has used even of God, saying, "He that searcheth the hearts knoweth what is the mind of the Spirit."'—Chrysostom. The knowledge, in fact, as ver. 11 shews, is of

the same kind as the knowledge of the spirit of man concerning what passes within his breast, though, of course, infinitely more complete.

11. τίς γὰρ ἀνθρώπων. R. V., **for who among men?**

τὰ τοῦ ἀνθρώπου. R. V. *the things of* **the** *man*. So *the spirit of* **the** *man*, not as A. V. *the spirit of man*.

ἔγνωκεν. There can be no doubt that *οἶδεν* here is a copyist's slip. There is a distinction in the Apostle's mind between *οἶδα* of intuitive knowledge, and *γινώσκω* of knowledge attained by effort, which escaped the copyist.

12. ἐλάβομεν. We cannot press the strict sense of the aorist here. See note on ver. 16. The gift of the Spirit is not a single, but a continuous act. Yet it is not a *completed* act, which would be denoted by the perfect. See an article by the General Editor in the *Expositor*, 1st Series, Vol. VII. p. 258. 'The aggressive tendency of the aorist appears in the fact that, at the present day, while the ancient perfect and pluperfect have no existence, the ancient aorist remains intact in the daily speech of the Greek race.' Clyde, *Synt.* p. 70. This tendency was already in operation in St Paul's day. Observe that *ἐκ* and *ὑπό* in this verse are both translated 'of' in the A. V.

εἰδῶμεν. This knowledge (see note on last verse) is the result rather of intuition than observation. The reason why the Spirit was given was that we might perceive the things outside the world of sense which God has freely given us (*χαρισθέντα*). See vv. 9, 10. We need not neglect the use of our reason, but we should not forget that in regard to the spiritual world we are endowed with a faculty whereby the conclusions of the reason may be tested and guided.

13. ἅ, i.e. the things freely given us by God, of which we speak as men taught by God, not as men trusting in the conclusions of unassisted reason. *ὁρᾷς ποῦ ἡμᾶς ἀνήγαγεν ἀπὸ τῆς ἀξίας τοῦ διδασκάλου; τοσοῦτον γὰρ ἡμεῖς ἐκείνων σοφώτεροι ὅσον τὸ μέσον Πλάτωνός τε καὶ Πνεύματος ἁγίου. οἱ μὲν γὰρ τοὺς ἔξωθεν ῥήτορας ἔχουσι διδασκάλους, ἡμεῖς δὲ τὸ πνεῦμα τὸ ἅγιον.* Chrysostom.

πνεύματος [*ἁγίου*]. The genitive of the instrument, as also *ἀνθρωπίνης σοφίας* above. Without the article *πνεῦμα ἁγίον* leads us to think of the *essence* of the Holy Ghost. With the article we are directed towards His *agency* or *office*. See John xiv. 26. So *θεός* refers to the Divine essence, *ὁ θεός* to His relations to man. See Professor Westcott's note on 1 John iv. 12.

πνευματικοῖς πνευματικὰ συνκρίνοντες. These words are capable of four interpretations: (1) explaining spiritual things to spiritual men (so Wiclif), (2) explaining spiritual things by spiritual, (3) explaining spiritual things in spiritual ways (so Luther), and (4) comparing spiritual things with spiritual (so Vulg. and A. V.). The verb *συνκρίνω* signifies (1) to combine, as in Arist. *Metaph.* I. 4, (2) to compare; so *μηδενὸς τολμήσαντος αὐτῷ συγκριθῆναι διὰ τὴν ὑπερβολὴν τῆς ἀρετῆς* Diod. Sic. IV. 14, (3) to interpret, as dreams; Gen. xl. 8 (LXX.). Either of these will give a good sense, for the Apostle is speaking both

of the reception (οὐ δέχεται, ver. 14) and of the communication of spiritual truth (λαλοῦμεν). Origen (Hom. St Matt. xviii.) seems to favour interpretation (1) or (2): ἡ γὰρ ἐπιμελὴς τήρησις μέγιστα ἂν ὑποβάλλοι νοήματα τοῖς ἐπισταμένοις πνευματικοῖς πνευματικὰ συγκρίνειν, καὶ διὰ τοῦτο λαλοῦσιν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος ἁγίου.

14. ψυχικὸς δέ. Why, then, an objector may say, are these truths thus divinely given not universally accepted? Because, the Apostle explains, the natural man (*animalis*, Vulg.) is not in a position (this is the force of the present here) to receive them. The word ψυχικός only occurs in this Epistle, and in those of James and Jude. In the latter (Jude 19) it is opposed, as in this Epistle, to πνευματικός. In James iii. 15, it is equivalent to ἐπίγειος. ψυχή denotes the animal life of man (animal being derived, let it not be forgotten, from *anima*). In man it includes higher qualities than in the rest of the animal creation, but it differs from πνεῦμα, a term which the Christian revelation was the first to bring into prominence, by being confined to the sphere of this present life, in which it is manifested, while πνεῦμα has reference to the relations of man to the invisible world. Thus 'natural' is a fairly satisfactory rendering—that which belongs to the realm of visible nature, and does not pass beyond it. But the term *worldly*, as used by divines, seems most nearly to approach to the precise meaning of the Apostle. See notes on ch. xv. 44, 46. πνευματικός relates to those parts of our nature which are connected with the unseen world. σαρκικός refers to a still lower condition than ψυχικός, that which is produced by a slavery to fleshly appetites.

ὅτι πνευματικῶς ἀνακρίνεται. There is but little analogy between mental and spiritual discernment, or rather processes (see next note), which the Apostle has been contrasting throughout the whole of this chapter. The one is the result of knowledge, investigation, argument: the faculties which produce the other are sharpened by self-discipline, humility, communion with God, love of Him and the brethren. To those who are thus exercised many things are clear which are mysteries to the most learned and the most acute.

15. ὁ δὲ πνευματικὸς ἀνακρίνει πάντα. ἀνακρίνω, which is translated in A.V. *discerned* in the last verse, in the text of this verse by *judgeth*, and in the margin by *discerneth*, signifies in every other passage in the N.T. to *examine*, and is so rendered by the Vulgate (see Acts iv. 9, xii. 19; Luke xxiii. 14, and ch. ix. 3). 'The ἀνάκρισις was an Athenian law term for a preliminary investigation (distinct from the actual κρίσις or trial) in which evidence was collected and the prisoner committed for trial, if a true bill was found against him.' Bp Lightfoot *On a Fresh Revision of the N. T.*, p. 63. It must therefore be interpreted of the process rather than of the conclusion, of the exact scrutiny to which the spiritual man can subject all things, while he himself is beyond the scrutiny of others who do not possess the means of making it. 'The Gospel in its essence is neither theoretic, abstract, nor reflective, nor even imaginative: it is historical, but this history is Divine. The preaching of the Gospel is a revelation of

God's *doings*. When belief is well established, then, and then alone, may God's acts become subjects of theory or research among the members of the Church, and even then so far only as the whole investigation proceeds from faith. Of such an inquiry faith could never be the consequence. In God's Spirit alone has faith its origin.'—Olshausen.

αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. There exists, so to speak, no *common measure* of things human and Divine, visible and invisible.

16. τίς γὰρ ἔγνω νοῦν κυρίου. See note on i. 10. The Hebrew of Is. xl. 13, here quoted (and also in Rom. xi. 34), has *spirit*, the Septuagint *mind*. St Paul here follows the Septuagint, which is nearer to the original than our version, 'Who hath directed the Spirit of the Lord?' The literal translation is, 'Who hath measured (or *weighed*) the Spirit of the Lord?' As none but the believer possesses the mind of the Lord, and as none can venture to assume a position of intellectual superiority to Him, the assertion in the preceding verse is established. The possession of this mind of Christ renders him who has it a mystery to him who has it not. The workings of his soul, thus enlightened by a higher power, are inscrutable to those who are destitute of spiritual vision. We must not omit to notice that in the passage which the Apostle here quotes as referring to Christ the original has JEHOVAH. See also Jer. xxiii. 18. The aorist here is the LXX. rendering of the Hebrew perfect, and indicates the process, as the Hebrew perfect indicates the result. Translate **hath known.**

ὃς συμβιβάσει αὐτόν. *συμβιβάζω* is originally to *compact* (cf. Eph. iv. 16, Col. ii. 2, 19). Hence to *prove* (by arguments combined together) (Acts ix. 22). Next to conclude, by such arguments (Acts xvi. 10). And here to instruct, by the careful arrangement of facts. The future, as in ch. xiv. 16, Rom. iii. 6, has the sense of possibility, 'who is able to instruct Him.' See Winer, *Gr. Gram.* Pt III., § 40.

ἡμεῖς δέ. If we attempt to speak with authority, it is on the ground of our spiritual enlightenment. We who instruct you in the mysteries of the Christian faith derive our inspiration from Christ.

νοῦν Χριστοῦ. This passage is decisive in favour of the fact that in N. T. Greek the article is often omitted where in English it must be inserted.

CHAPTER III.

1. σαρκίνοις. So ℵABCD. The internal evidence is about equally divided. For we may fairly set the probability that a writer seeing *πνευματικοῖς* before him would alter *σαρκίνοις* into *σαρκικοῖς*, against the probability that *σάρκινος*, being the word in ordinary use, would be substituted for *σαρκικός*, which appears first in the N. T. There is however, for the text, the fact that the very MSS. which have *σάρκινος* here, have *σαρκικός* in ver. 3.

3. [καὶ διχοστασίαι] after ἔρις, rec. ℵABC and Vulg. omit these words. But in favour of their retention there is the fact that the present Greek text of Irenaeus and the early Latin translation contain them, as well as the Vetus Lat. and Peshito. They may, however, have been introduced from Gal. v. 20.

4. ἄνθρωποι. So ℵABCDEFG, Vetus Lat. and Vulg. The Peshito supports the rec. *σαρκικοί*.

5. τί. So ℵAB Vetus Lat. Vulg. *τίς* CDEFG Peshito.

[ἀλλ' ἤ]. The uncials, almost without exception, Vetus Lat. and Vulg. omit these words before *διάκονοι*. The Peshito retains them. It is clearly an addition for the sake of elegance and at the expense of force.

10. ἔθηκα ℵABC, for the rec. *τέθεικα*.

12. χρυσίον, ἀργύριον ℵB. ADE read *χρυσόν, ἄργυρον*.

13. αὐτό ABC, and Peshito. ℵDE, Vetus Lat. and Vulg. omit.

14. μένει. Tischendorf and Westcott and Hort read *μενεῖ*, with the Vetus Lat. and the Peshito.

ἐποικοδόμησεν ℵABD. C only supports the rec. reading *ἐπῳκοδόμησεν*. Winer (Pt II. § 12) remarks that authority preponderates in favour of the augment in the tenses of the simple verb. But he omits to notice the fact that in its compounds the practice is the contrary.

1—4. The Partizanship of the Corinthians a Hindrance to Spiritual Progress.

κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν. The Apostle has said much of the superiority of the wisdom which is the result of spiritual illumination. He now warns the Corinthians that the majority of them do not possess it, or at best but in the scantiest measure, and thus remain on the threshold of the Christian life.

πνευματικοῖς. Cf. *δυνατοί* Rom. xv. 1, and *τέλειοι* ch. ii. 6. Cf. also Gal. vi. 1.

σαρκίνοις. The difference between this word and *σαρκικός* is that the termination *-νος* signifies the material of which a thing is composed (cf. *λίθινος, ξύλινος*, &c.), while *-κος* denotes character or tendency. Thus *σάρκινος* signifies *composed of flesh*, *σαρκικός*, *ruled by flesh*.

νηπίοις ἐν Χριστῷ. It may not be amiss to remark that a man may be a 'babe,' even though he be 'in Christ.'

2. ἐπότισα. This word is used in two senses by St Paul. Here it means to *give to drink*, in ver. 6 to *water*. See ch. xii. 13. Observe the instance of *zeugma*, whereby *βρῶμα* is construed with *ἐπότισα*. The A.V. *meat* signified no more than *food* when that version was made.

ἀλλ' οὐδὲ ἔτι. No, not even yet. *οὐδέ* suits the sense better than the rec. *οὔτε* which (though authorities differ on the point) would most probably mean 'and neither are ye able.' And it has incomparably better MSS. support.

δύνασθε. Cf. Ps. cxxxviii. 6 (LXX.) *οὐ μὴ δύνωμαι πρὸς αὐτήν.*

3. **ἔτι γὰρ σαρκικοί ἐστε.** The word *carnal* conveys a stronger reproach than *natural* (see note on ii. 14). The latter, as we have seen, signifies the man whose hopes and desires are bounded by the limits of the present life. The former is applicable to those who are under the dominion of the sensual passions. St Paul here inculcates a truth which may seem strange to our ears when he tells his Corinthian converts that a taste for religious controversy is a sign of the strength of the sensual nature in man. His language is less remarkable though not less true, when he reminds us (ver. 2) that an appetite for religious strife prevents us from discerning the deeper truths of the Christian faith. If it be asked how 'they who are sanctified in Christ Jesus, called to be saints' can at the same time be carnal, we may answer, with Olshausen, that the spiritual man becomes carnal when he mingles his old unregenerate views with the new element of life he has received in Christ.

ζῆλος. This word often has a good sense in the N. T., as in John ii. 17; Rom. x. 2; 2 Cor. vii. 7, 11. But when coupled with other words, as here, it has a bad sense. Connected with *ζέω* to boil up, and perhaps with the intensitive prefix *ζα-*, it means eagerness, vehemence, in any cause, bad or good.

κατὰ ἄνθρωπον. After the manner of men. See note on ch. xv. 32.

4. **ἄνθρωποι.** See Critical Note. It is difficult to account for *ἄνθρωποι* having crept into the text, if it be not the true reading, whereas its correction by a transcriber into *σαρκικοί* would seem obvious and natural. If it be the true reading, it must mean 'purely human,' not sharing that Divine, regenerate life which is the special privilege of faith.

5—23. CHRISTIAN MINISTERS ONLY LABOURERS OF MORE OR LESS EFFICIENCY, THE SUBSTANTIAL WORK BEING GOD'S.

5. **διάκονοι. Servants,** those whose duty it is to wait upon their masters. See Buttmann, *Lexilogus*, s. v. *διάκτορος*. It is obvious that in the N. T. the strict ecclesiastical sense of words such as this, *μυστήριον*, *σχίσμα*, *αἵρεσις* and the like, cannot always be pressed. St Paul frequently terms himself a *διάκονος*. See Eph. iii. 7; Col. i. 23, 25.

καὶ ἑκάστῳ. This is to be construed with *ἔδωκεν*. **And as the Lord gave to each.** Men did not believe in Paul or Apollos, but in Christ. And the capacity for believing in Christ was God's gift, though the preaching was no doubt the means whereby the gift was conferred.

6. **ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλὰ ὁ θεὸς ηὔξανεν. I planted, Apollos watered, but God gave the increase.** The Apostle would

lead his converts from the thought of those who had ministered the Gospel to them, to the thought of Him Whom they ministered. Man does but obey the Divine command in his ministerial work, the results are God's. See note on ver. 9. There is also (see ch. iv. 6) a general reference to the Corinthian teachers intended here. But the Apostle desires to eschew personalities. It is to be observed that both here and in chap. i. 12, St Paul's account of himself and Apollos is in precise agreement with that of St Luke in the Acts. In Acts xviii. we read of the Church of Corinth being founded by St Paul. In the latter part of that chapter and in ch. xix. 1, we read of Apollos' visit to Greece, and his stay at Corinth. The remark in this Epistle is a purely incidental one, but it agrees exactly with the history. St Paul founded the Church, Apollos 'mightily convinced the Jews and that publicly,' thus carrying on the work St Paul had begun. See Paley, *Horae Paulinae*, 1st Ep. to Corinthians v., who points out the argument derivable from hence for the genuineness of both this Epistle and the Acts. For *ἐπότισεν* see ver. 2.

8. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν. As though to make his depreciation of man as emphatic as possible, the Apostle uses the neuter gender here. The instruments are *one thing*, parts of a vast piece of machinery which God has put in motion for the salvation of the world. As channels of Divine grace it is our duty to forget their personality.

μισθὸν λήμψεται. The great truth contained in the first part of the verse is, however, capable of being misinterpreted. In reference to the work God's ministers are but one. But in reference to their own individual action they are distinct. 'Every man shall receive according as his work shall be.' Else were God unjust.

9. θεοῦ γάρ ἐσμεν συνεργοί. For we are God's fellow-labourers. The A.V. rather obscures the Apostle's meaning here. His point is (see last verse and ver. 23) that we all, though our individuality is not lost, are one in Christ. All are God's, whether the labourers, the field (*γεώργιον*) or the building. While *συνεργοί* looks to the latter part of ver. 8, and asserts the individuality of the worker, *θεοῦ* keeps in mind the point of the first part of that verse, and proclaims the union of all in God. The *σύν* in *συνεργοί* refers to God.

10. τὴν δοθεῖσάν μοι. Which was given to me, i.e. when I laid the foundation.

ὡς σοφὸς ἀρχιτέκτων. St Paul now desires to identify himself with the teachers of the Corinthian Church, so far as they were really carrying on the work which he had begun. His object is to combat the individualism which had led the Corinthian Church astray. If their teachers be genuine ministers of Christ, it is but one work that they are carrying on. They are merely proceeding with the superstructure of that which the Apostle had founded. Comparison of their personal claims with those of St Paul, and still more an attitude of antagonism to him and to one another, are fatal to the healthy growth of Christ's Body.

ἔθηκα. I laid, according to the true reading. See Critical Note.

ἐποικοδομεῖ. Is building thereon. Are we to understand here any reference to a particular opponent of St Paul? Or is the ἄλλος purely general, and equivalent to 'other people'? It is impossible to say positively.

ἕκαστος δὲ βλεπέτω. A fresh subject is here introduced. We are now told of what kind the labour of a minister of Christ is to be, and what his reward. There is, there can be, but One Foundation, but there are many ways of building on that foundation. ἕκαστος tends to support the view that St Paul intended no special individual by ἄλλος.

11. **παρά.** Beside. Cf. Plat. *Phaed.* 107 A οὔκουν ἔγωγε ἔχω παρὰ ταῦτα ἄλλο τι λέγειν.

τὸν κείμενον. 'He does not say τεθέντα, *laid*, but κείμενον, *lying*, of His own accord.' Bp Wordsworth. There is a reference here to the prophecy in Isai. xxviii. 16, which is quoted and applied to Christ in 1 Pet. ii. 6. See also Eph. ii. 20, and Ps. cxviii. 22, quoted and applied to Himself by Christ in Matt. xxi. 42. It is to be noticed that it is no doctrine *about* Christ, but *Christ Himself* that is laid as the foundation. For upon Christ every act of the Christian, every faculty the Christian possesses, nay, his very life depends. 'Without Me,' i.e. cut off from Me, separated from Me, 'ye can do nothing,' John xv. 5. See also ch. i. 9, and note. 'Without the evidence of this inward life in men, it is impossible to imagine either Christian or Church.' Olshausen. 'The Apostle preached Christ—Christ the Example—Christ the Life—Christ the Son of Man—Christ the Son of God—Christ risen—Christ the King of Glory.' Robertson.

12. **εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον.** It must be remembered that it is not the conduct of Christians, however applicable the principles here enunciated may be to it, but the doctrine of teachers which is spoken of here. The materials mentioned are of two classes, those that will endure fire, and those that will not. We may dismiss from our consideration such preaching as is clearly dictated by vainglory or self-interest, for the simple reason that it is not building upon Christ at all. The two kinds of preaching thus become, on the one hand that which leads to *permanent results*, the glory of God and the real well-being of man; and on the other, that which, though the offspring of a genuine zeal, is too much mixed up with worldly alloy of one kind or another to be of any real use to Christ's cause.

χρυσίον, ἀργύριον. These are the diminutives of χρυσός and ἄργυρος. The latter signify the metal, the former small pieces of the metal, hence generally gold and silver *coin*. Here the idea is not the abstract one of the metal, but rather of the portions of the metal added by each particular workman to the adornments of the building. It is easy to see how this subtle distinction may have escaped the copyists. See Critical Note.

13. **ἡ ἡμέρα.** The judgment day, otherwise called 'the day of the Lord' as in ch. i. 8, v. 5; 2 Pet. iii. 10, &c.

ἐν πυρὶ ἀποκαλύπτεται. It is revealed in fire, as that in which the judgment day shall consist, i.e. the fire of God's judgment, fire being one of His many attributes (Heb. xii. 29; Deut. iv. 24, ix. 3; Ps. l. 3, xcvii. 3; Is. lxvi. 15, 16; Mal. iii. 2, 3; 2 Thess. i. 8). As fire does, so does God in the end thoroughly search out and destroy all that is vile or refuse, all that is not thoroughly genuine and durable. The present tense indicates the certainty of the coming of that day, like the perfect in Hebrew. Cf. Matt. xvii. 11; John iv. 21, 23, 25, xvi. 2.

δοκιμάσει. This word is used with different shades of meaning in this Epistle. Here it means to test simply (like its use in Arist. *Nic. Eth.* III. 10, where it is used of tasting wines). In xi. 28 it signifies to test yourself with a view to a satisfactory result. In ch. xvi. 3 it means to *approve*.

15. κατακαήσεται. Shall be burned up.

οὕτως δὲ ὡς διὰ πυρός. The absolute equality of all in the world to come is no part of St Paul's system. 'One star differeth from another star in glory' (ch. xv. 41). But the history of the Apostle himself is a sufficient evidence that God will not punish with the loss of His presence the man who has acted up to the highest dictates of a conscience not yet fully enlightened. The work perishes, but he who believed himself to be actively serving God when in fact he was doing harm shall not be driven into the outer darkness. 'Sincerity does not verify doctrine, but it saves the man; his person is accepted, though his work perish.' Robertson. Yet he will be saved 'so as by fire.' Surely the 'smell of fire' may be said to pass on him who sees all those works which he so honestly believed to be for God vanishing as worthless stubble in the searching trial which will 'purge away all the dross' of our human doings, and leave only what is of real value in God's sight.

16. οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστέ; '*Ναός*, *sanctuary*, more sacred than *ἱερόν*; the Holy Place in which God dwells, *ναίει*.' Wordsworth. Another view of the subject is now abruptly introduced. The figure in ver. 10 is resumed, but is applied, not to the ministers, but to the people. As the teachers are to avoid unprofitable questions and seek 'that which is good to the use of edifying,' so the taught are to shun all that may do harm to the temple of God, that is the Church at large, for what is true of the individual (ch. vi. 19) is true of the community. This figure of speech is a common one in the N. T. See 2 Cor. vi. 16; Eph. ii. 21, 22; 1 Tim. iii. 15; 2 Tim. ii. 20; Heb. iii. 3, 6; 1 Pet. ii. 5.

17. φθείρει. The A. V. *defile* is inadmissible here, inasmuch as the same word is used in both members of the sentence. Render, with R. V., **destroy**. He who persists in a wrong course of action brings destruction upon himself.

οἵτινές ἐστε ὑμεῖς. And such (i. e. holy) are ye, or more freely 'The temple of God is holy, and so are ye.' The implied syllogism is, The temple is holy; ye are the temple, therefore ye are holy.

18. αἰῶνι. See note on i. 20.

μωρὸς γενέσθω. Let him account himself a fool, put himself on a level with the ignorant and unintellectual, set no store by his worldly knowledge or intellectual powers, for they are of no account before God. A child-like willingness to be taught is the first step toward the true wisdom.

19. γέγραπται. In Job v. 13.

δρασσόμενος. Stronger than *take*, A. V. Rather seize.

ἐν τῇ πανουργίᾳ αὐτῶν. Literally, in their **scheming**. The word represents the numberless devices of the man who is wise in his own conceit.

20. καὶ πάλιν. In Ps. xciv. 11. It is curious that the first of these citations does not, and the second does, agree with the LXX.

διαλογισμούς. The **reasonings**, literally.

21. ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις. We are to regard men as nothing in themselves, but in reference to their fellow-men solely as the instruments of a Divine purpose, like all other things God has suffered to exist (ver. 22), a purpose beginning and ending with God, Whose we are, and for Whom alone we have been called into being. Even death itself has a part in that purpose, since through Christ it has become the gateway to everlasting life. See Collect for Easter Eve.

22. κόσμος. The Divine order of things in the visible universe, though at present that order is thrown into confusion by man's sin. Cf. 1 John ii. 16, v. 19.

ζωή. Life in its higher and diviner aspects, as *ψυχή* represents the life-principle at the root of our present existence, *βίος* our manner of living in this world.

θάνατος. As life is naturally a blessing to those who possess it, so even death is revealed in Christ to be part of a Divine scheme for man's benefit, leading on to a higher life.

ἐνεστῶτα...μέλλοντα. These words have been variously explained. But taken in connection with the rest of the passage it seems best to explain *ἐνεστῶτα* of the things of this present life, and *μέλλοντα* of the glories hereafter to be revealed.

23. Χριστὸς δὲ θεοῦ. Even Christ is not existing apart and for Himself (cf. John v. 19—30), but is for ever united and conjoined with His faithful ones in the God and Father of all. 'I in them and Thou in Me, that they may be made perfect in one.' John xvii. 23. Cf. also ch. xv. 28.

CHAPTER IV.

2. **ὧδε** ℵABCDFG Vetus Lat. Vulg. Peshito. Rec. *ὃ δέ* with E.

6. **ἃ** ℵABC. *ὃ* rec. with DEFG some copies of Vetus Lat. and Peshito. [*φρονεῖν*] added after **γέγραπται** to complete the sentence with Syriac, and correctors of the older MSS. Omit ℵABDEFG Vetus Lat. and Vulg. Also Origen.

9. [*ὅτι*] added after **δοκῶ γάρ**, to complete the construction, with E Vulg. (authorized ed.) and Peshito. Omit ℵABCDFG Vetus Lat. and some ancient MSS. of Vulg.

11. **γυμνιτεύομεν** ℵBCDEFG. But as in the Fathers the rec. *γυμνητεύομεν* is found, Meyer rejects the reading in the text as 'an ancient clerical error.' A omits the word altogether.

1—7. The true Estimation of Christ's Ministers and the true Criterion of their Work.

After having pointed out the light in which the teachers of Christianity should be regarded, the Apostle in this chapter goes on to point out the practical difference between those who preach themselves and those who preach Christ, and urges all to a life like his, that he may have no need of rebukes when he comes.

1. **οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος.** 'Of the things of which we have spoken this is the sum.' We are not to be regarded for any qualifications we may have of our own, but simply as 'the servants of the Most High God.'

ὑπηρέτας Χριστοῦ. Not ministers in the technical sense, but *attendants*, in the modern sense of the word. The *ὑπηρέτης* was either, (1) the *under-rower*, one who rowed under the direction of another, or (2) one who sat in the lower bank of oars. John Mark (Acts xiii. 5) was the *ὑπηρέτης* of Barnabas and Paul. See also Luke i. 2.

καὶ οἰκονόμους μυστηρίων θεοῦ. Literally, **house-ruler**, or **house-feeder**. Cf. German *Hauswalter* from *walten* to rule, and the English *housekeeper*. What a steward's office is, we learn from Matt. xxiv. 45. *μυστήριον* is derived from *μύω*, *to shut* the eyes, and was in the old Greek civilization used to denote those rites which were only permitted to the initiated, and were kept a strict secret from the outside world. Of such a kind were the well-known Eleusinian mysteries, which were kept every fifth year at Eleusis in Attica, the rites of the Bona Dea, which were observed at Rome, and those of Isis and Mithras, which were of Egyptian and Persian origin. (See Article 'Mysteria' in Smith's *Dictionary of Antiquities*.) The word is used in Scripture in two senses, (1) of things hidden from the ordinary understanding, (2) of things formerly concealed in the counsels of God but revealed to those who believe the Gospel. We have examples of the former meaning in ch. xiii. 2 and xiv. 2 of this Epistle, in 2 Thess. ii. 7, and in Rev.

i. 20, and of the latter in Matt. xiii. 11; Rom. xvi. 25; Eph. iii. 9; Col. i. 26, as well as in ch. ii. 7. The present passage appears to include both meanings. The ministers of Christ are to nourish their people on the knowledge of the truths of His Gospel, a knowledge (ch. ii. 10—16) revealed only to the spiritual. As Chrysostom says, they were to do this *οἷς δεῖ, καὶ ὅτε δεῖ, καὶ ὡς δεῖ*. No instance of *μυστήριον* in its more modern Greek sense of *Sacraments* is to be found in Holy Scripture. In the Septuagint it is frequently found in the Apocrypha (as in Tobit xii. 7, 11), but the only instances of its occurrence in the Canonical books are in the Septuagint translation of the book of Daniel, ch. ii. 18, 19, 27—30, 47, ch. iv. 6 (where it is the translation of a Chaldaic word signifying 'a thing hidden,' which in our Authorized Version is translated *secret*) and in Is. xxiv. 16, where, however, the translators, as those of the Vulgate, appear to have been misled by the similarity of the Chaldee word to a Hebrew one (Luther, Ewald, and the English version translate the word by 'leanness'). It is also found in some editions in the Greek of Prov. xx. 19. Cf. for similar sentiments to the above passage, Tit. i. 7, and 1 Pet. iv. 10.

2. **ὧδε.** According to Meyer, *this being so*, though Dean Alford would interpret it *here on earth*. R. V. translates **here, moreover.** Lachmann connects it with the last verse, and puts the period *after* it. But this yields a poor meaning, and makes a very unusual sentence. The rec. *ὃ δὲ λοιπόν* would mean simply *moreover*.

ἵνα. Great endeavours have been made by Classical purists to make *ἵνα* bear the *telic* sense here. Thus Meyer translates 'it is sought' (*what* is sought he does not say), 'in order that a man be found faithful.' But it is impossible, in the face of innumerable passages, to maintain this rendering. See Winer, *Gr. Gram.* Pt III. § 44. 8, and Mark vi. 25, ix. 30; John iv. 34, &c. The fact is (see Prof. Jebb's Appendix to Vincent and Dickson's *Modern Greek Grammar*, p. 320), that colloquial Greek had undergone gradual changes, which had affected written Greek in the Apostles' time. Cf. Dion. Halic. (25 B.C.) I. 215 *δεήσασθαι ἔμελλον ἵνα ἀγάγοι*, I was going to ask her to bring me, where, as in many passages in the N. T., *ἵνα* is no more than the sign of the infinitive, like the modern Greek *νά*. See also next verse.

3. **εἰς ἐλάχιστον.** *It amounts to the least*, i.e. it is of the least possible consequence.

ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας. **That I should be arraigned.** Faithfulness is no doubt more urgently required in the discharge of this duty than of any other. But it is not man's province to make the inquiry, but God's. *ἀνακριθῶ* is translated *judged* in A.V. The meaning of the word is *tried* or *examined*. See notes on ch. ii. 14, 15. As the Apostle 'could not speak unto the Corinthians as spiritual' (ch. iii. 1), for they were 'men' and 'walked as men' (vv. 3, 4), so he altogether refuses to admit their right, or that of any other purely human tribunal, to institute an inquiry into his motives. Such an inquiry is altogether premature. It can only take place at the great Day of the Lord. Man has not capacity sufficient

to undertake it. The word translated *judgment* in A. V. is 'day' in the original. As instances of the use of the word *day* as in some sense equivalent to judgment, we may adduce the Latin *diem dicere*, to appoint the day of trial, and our word *daysman*, i.e. arbitrator, as in Job ix. 33. So Chaucer, *Chanonnes Yemannes Tale*, lines 15, 16:

'Lene me a mark, quod he, but dayes thre
And *at my day* I will it quyte the.'

And the Dutch *dagh vaerden* to fix a day, *daghen* to cite, as in a legal process.

ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω. Nay, I do not even arraign myself.

4. **οὐδὲν γὰρ ἐμαυτῷ σύνοιδα.** For if I were to put myself on my trial, I am conscious of no dereliction of duty. In A. V. '*I know nothing by myself*' (*I know nought by myself*, Tyndale) signifies I know nothing *against* myself, like the Latin '*nil conscire sibi*' in Hor. *Ep.* I. 1. 61, or the *nihil mihi conscius sum* of the Vulgate here. The expression 'I know nothing by him,' as equivalent to 'I know nothing against his character,' is a common one in the North of England. Instances of this expression in old English writers may be found in Davies' *Bible English*.

ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι. 'But my innocence (lit. righteousness) has not been established by this.' Here δικαιόω means to declare a righteousness actually possessed, as in 1 Kings viii. 32 (LXX.) and Ps. cxliii. (cxlii.) 2. ἐν, though here used in an instrumental sense, is not the simple instrument, but refers to the result of a process. St Paul who elsewhere (ch. ix. 27, xv. 9; Eph. iii. 8; 1 Tim. i. 13, 15—cf. also Phil. iii. 13) had an almost exaggerated sense of infirmity can hardly have meant to imply here that he was entirely free from fault. What he seems to have meant was that, as far as he could see, and as far as anyone else could see, he had been strictly conscientious in the discharge of his mission. But he must not be puffed up, either by the thought that no one had a right to judge him, or even by his own inability to see where he had failed. There was a strict and righteous Judge, Who would bring him to account in His own good time.

ὁ δὲ ἀνακρίνων με κύριός ἐστιν. 'But He who arraigneth me, putteth me on my trial, is the Lord,' i.e. Jesus Christ.

5. **ὥστε μὴ πρὸ καιροῦ τι κρίνετε.** κρίνω here, because the *decision*, not the *process* is meant, while the present tense signifies the habit of exercising judgment. καιρός signifies the proper time for the decision. The precept is here applied to the relation of teacher and taught which is laid down generally in Matt. vii. 1 and Rom. ii. 1. It is our duty to listen to the teaching of God's ministers, test it humbly yet candidly, by the aid of God's word, to 'hold fast that which is good' and act upon it (1 Thess. v. 21), but to avoid all scrutiny and imputation of motives, since to search the heart is the prerogative of God alone. 'Learn not to judge, for we do not know the secrets of the heart. We judge men by gifts, or by a correspondence with our own peculiarities, but God judges by fidelity.' Robertson.

τὰ κρυπτὰ τοῦ σκότους. Cf. Ps. xliv. 21; Rom. ii. 16 and ch. xiv. 25. It clearly means the secret iniquity of the heart.

ὁ ἔπαινος. The praise he deserves.

6. μετεσχημάτισα. Literally, **I changed the form of.** The Vulgate renders *transfiguravi*, Wiclif *transfigured*, Tyndale *described in mine own person*, the Geneva version, *I have figuratively described in mine own person.* St Paul changes the names of the persons, substituting himself and Apollos for the teachers most in repute at Corinth, that he might thus avoid personality. But the principles laid down in the preceding chapters were to be applied universally.

τὸ μὴ ὑπὲρ ἃ γέγραπται. Translate, *that ye may learn in our persons the precept, Not above what is written.* Bp Wordsworth quotes in illustration of the construction:

'Observe
The rule of *not too much*, by Temperance taught.'
Paradise Lost, Bk xi. l. 528.

See Critical Note.

γέγραπται refers to the Old Testament Scriptures. We have no certainty that any part of the New Testament was written at this time, save the two Epistles to the Thessalonians, and perhaps that to the Galatians; but see Bp Lightfoot's Commentary on this last Epistle, p. 40. The only place in the New Testament where the term Scripture is applied to any of the books of the New Testament is 2 Pet. iii. 16. See ch. ix. 10, x. 11, xv. 3, 4, 45, 54. St Paul either refers to Jer. ix. 23, 24, or to passages which speak of God as the source of all knowledge, such as Deut. xvii. 19, 20; Josh. i. 8; Ps. i. 2, cxix. 99, 100; Prov. viii. ix., &c.

ἵνα μὴ...φυσιοῦσθε. Here we have ἵνα with the present indicative, an unusual construction. Winer, § 41, note, says that this construction is 'quite common' in modern Greek. But this appears to be an exaggeration. It is found again in Gal. iv. 17. A better explanation has, however, been given by Professor Hort, in the *Notes on Orthography* appended to Westcott and Hort's Gr. Test. p. 167. The N. T. form of the conjunctive in the case of verbs in -όω, it is suggested, coincides with that of the indicative.

εἷς ὑπὲρ τοῦ ἑνός. Literally 'That ye may not be puffed up, **one man for the one,**' against the other.

7. τίς γάρ σε διακρίνει; Literally, 'for who **separates** thee?' Hence comes the idea of distinction in one's own mind and then in that of another. διακρίνω is opposed to συγκρίνω (combine) in the passage from Aristotle's Metaphysics mentioned above, ch. ii. 13. The Vulgate translates by *discerno* here, a rendering which serves to explain the use of *discern* in the A. V. of ch. xi. 29, where see note. The answer to the question is shewn by the context to be 'God.' And since He was the source of all the gifts which distinguished these men from others, all boasting was of course absurd. Cf. John

iii. 27; James i. 17. Chrysostom interprets the word of the distinction resulting from praise.

8—16. Contrast between the Corinthian Teachers and St Paul.

8. ἤδη κεκορεσμένοι ἐστέ. Here we have one of the sudden turns of feeling so remarkable in the Apostle's style. Abruptly breaking off at the word 'boast,' he dashes off into an animated and ironical apostrophe. 'I may well say "boast," for boasting is your crying sin, but it is boasting in yourselves, not in God. All your wants spiritual and temporal now are satisfied, you have become rich, you are reigning like kings. But in your self-satisfaction you give not a thought to those whose labours have made you what you are. Would that it were really with you as you imagine it to be! Then we might hope for some remission of our trials, distresses, humiliations. But at present all the sorrow, suffering, shame is ours, while either in fact or in fancy you are enjoying all the good things given to Christians, immunity from suffering, quiet of conscience (Rom. viii. 1), wisdom, honour, inward satisfaction.' *κεκορεσμένοι* means 'having been satiated with good things' (Vulgate, *saturati*). Some editors read the verse as a series of questions. But the affirmative rendering strengthens the irony of the passage, and the *καί* which follows supports it.

ἐπλουτήσατε. The aorists here cannot be construed strictly. They mean, 'ye have been living in prosperity,' 'ye have been reigning.'

χωρὶς ἡμῶν. Though St Paul had admitted the Corinthians into the same blessings as he enjoyed himself, *he* had no share in *their* blessings.

καὶ ὄφελον. The Apostle does not regard the persecutions and distresses he underwent as desirable for their own sake, but only as means to an end. The empire of evil is not to be destroyed without a conflict, and the sufferings endured by Christ's servants are the evidences that this conflict is going on, as well as the means by which victory is secured. But the best of those who are thus contending for the truth may lawfully wish that the conflict were over and the reign of the saints begun. Such a wish appears to be included in the words, 'Thy kingdom come.' *ὄφελον*, properly a verb, has become in later Greek a particle, signifying 'would that' and therefore followed by a finite verb. See Winer, § 41 and 2 Cor. xi. 1; Gal. v. 12; Rev. iii. 15. The aorist signifies, not the simple wish, which would be indicated by the future, but the desire for its immediate fulfilment, 'Would that ye could *now begin* to reign!' The 'to God' of the A. V. is an addition for the sake of emphasis.

9. γάρ gives the reason for *ὄφελον*.

ἐπιθανατίους, condemned to death. A. V. *approved* to death. So the original version of 1611. Our modern Bibles read *appointed* with Tyndale and Cranmer. Cf. ch. xv. 31; Ps. xliv. 22; Rom. viii. 36; 2 Cor. iv. 11. It is possible that we have here, as in 1 Thess. iv. 17, an expression of that expectation of Christ's speedy coming which we

know was general among the Christians of the Apostolic age. We know (Mark xiii. 32) that the Apostle's inspiration did not extend to this subject. However this may be, the Apostles are represented as coming last in a procession of gladiators, devoted to death (Tertullian renders the word *bestiarios*, 'appointed to fight with beasts,' see ch. xv. 32), and the whole universe, angels and men, are supposed to be spectators of the conflict. Cf. Heb. x. 33, xii. 1. The image is taken from the Isthmian games which were held near Corinth. See notes on ch. ix. 24—27.

θέατρον. Originally, as in English, the place where the spectacle is performed. Here only, in the sense of the spectacle itself.

ἐγενήθημεν. As A. V. and R. V., 'we *are* made.'

καὶ ἀγγέλοις. The absence of the article before this and the following noun has been variously explained. Some regard it as merely a case of the omission of the article before nouns coupled together by conjunctions. But other authorities, as Meyer and Winer, regard the *ἀγγέλοις* and *ἀνθρώποις* as specializing *τῷ κόσμῳ*. 'The world, namely angels as well as men.'

10. **μωροὶ διὰ Χριστόν.** **Fools on account of Christ**, in reference to the labours and sufferings they underwent in His cause, but which it were folly to have undergone, if the Corinthian theory of the Christian life were correct, which placed the reward of the Christian in the things of this present world. See ver. 8 and ch. ii. 14, iii. 3.

φρόνιμοι. *Prudent*, Wiclif; *prudentes*, Vulgate. It is scarcely necessary to explain that this language is ironical. They were unquestionably 'prudent' in this, that they spared themselves the labours and anxieties in which St Paul was so 'abundant' (2 Cor. xi. 23).

11. **ἄχρι τῆς ἄρτι ὥρας.** The Apostle would point out to his converts the true glory of the Christian minister. Labour and suffering for Christ's sake are the marks of the servants of God, not self-conceit and self-praise.

γυμνιτεύομεν. See Critical Note.

ἀστατοῦμεν. Later Greek word. It is used by Appian of the waves of the sea.

12. **ἐργαζόμενοι ταῖς ἰδίαις χερσίν.** Consult Paley, *Horae Paulinae*, 1st Ep. to Corinthians, No. vi., for a full discussion of the remarkable coincidence between this passage and the speech to the Ephesian elders in Acts xx. 34, where, though the words were spoken on a different occasion, and are related by a different author, we find statements exactly corresponding. St Paul, in this Epistle written from Ephesus, and in that speech spoken at Ephesus, states that he laboured with his own hands there, and in both cases the remark is dropped undesignedly. The coincidence is the best proof possible of the genuineness both of Epistle and narrative. See also ch. ix. 6 and Acts xviii. 3; 1 Thess. ii. 9; 2 Thess. iii. 8.

λοιδορούμενοι εὐλογοῦμεν. Compare Matt. v. 5, 38—45; Luke xxiii. 34; John xviii. 23; 1 Pet. ii. 20, 23.

13. **περικαθάρματα.** The word means (1) that which is removed by cleansing, (2) that which is cast away to make something else clean, and hence (3) an expiation. *κάθαρμα* and *καθαρμός* are more often used in this sense in earlier Greek, as in Herod. VII. 197 *διότι καθαρμὸν τῆς χώρης ποιευμένων Ἀχαιῶν ἐκ θεοπροπίου Ἀθάμαντα τὸν Αἰόλου, καὶ μελλόντων μιν θύειν.* See also Prov. xxi. 18 (LXX.), *περικάθαρμα* (Heb. *copher*) *δὲ δικαίου ἄνομος, καὶ ἀντὶ εὐθέων ἀσύνθετος.* The expiatory sense must not be pressed here. St Paul seems simply to mean that he suffers ignominy in order that the Corinthians may escape it.

ἐγενήθημεν. We became or were made, i.e. from our being called as Apostles onward.

πάντων. Of all men, rather than with the English versions, 'of all *things*.'

περίψημα. The precise synonym of *περικάθαρμα*, according to the laws of Hebrew parallelism, here introduced to emphasize St Paul's meaning. *ψάω* signifies to *rub* or *wipe*. *περίψημα* is therefore something *wiped off*. The patriarch Photius gives an elaborate explanation of the phrase. He says, *τὸ παλαιὸν ἐπειδάν τινων ἄνωθεν μηνιμάτων εἰς πεῖραν ἐνέπιπτον, καὶ ποινὰς αὐτοὺς τῶν τετολμημένων ἀπαιτεῖσθαι συνῄσθοντο, ἀθρόοι περιστάντες τὸ ὁμόφυλον ἑνί τινι αὐτῶν, ὃς ἔμελλεν ἢ κλήρῳ ἀφορισθεὶς, ἢ τῷ προθύμῳ τῆς γνώμης ἑκούσιος ὑπὲρ πάντων προθύεσθαι. καὶ καθάρσιον αὐτῶν γένεσθαι· τοῦτον χερσὶ περιψῶντες καὶ ἐφαψάμενοι. Περίψημα ἡμῶν, ἔλεγον, γενοῦ.* *Ex Amphilochianis Quaestionibus*, 155. He explains it by *καθάρσιον* and *ἱερεῖον*, one who delivered himself up to all kinds of indignities, like his Master, for those to whom he was sent. Suidas (s. v.) adds that the victim was cast into the sea as a sacrifice to Poseidon, with the words quoted by Photius. See also Tobit v. 18, *ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι, ἀλλὰ περίψημα τοῦ παιδίου ἡμῶν γένοιτο.* And Ignat. Ep. to Eph. ch. 8 (with which compare Barnabas Epist. ch. 6), *περίψημα ὑμῶν, καὶ ἁγνίζομαι ὑπὲρ ὑμῶν Ἐφεσίων.*

14. **οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα.** The object of the foregoing passage might be mistaken, and therefore the Apostle refers to the mutual relation between himself and the Corinthian Church. His object is not reproach, but the amendment of their lives. It is the rebuke of a father, not the strong language of a man who harbours a grudge.

15. **γάρ** gives the reason for *τέκνα*.

παιδαγωγούς. The *παιδαγωγός* (see Bishop Lightfoot on Gal. iii. 24) was originally (1) employed to escort the boy to school, and thence (2) was 'entrusted with his moral supervision.'

ἀλλ' οὐ πολλοὺς πατέρας. We have here an interesting example of the fact that the *spirit* rather than the letter of Christ's commands is to be observed, and that one passage of Scripture is not to be

strained so as to contradict another. 'Call no man your father on earth,' says Christ (Matt. xxiii. 9); that is, as explained by the present passage, in such a spirit as to forget Him from whom all being proceeds.

ἐγώ. Although the pronoun is emphatic, I begat you, the Apostle does not forget that it is 'in Christ Jesus.' Cf. ch. iii. 5—9.

16. μιμηταί. Imitators. Vulgate, *imitatores*. St Paul's was no spurious humility, such as has too often taken the place of real Gospel humility in the Christian Church. He could venture to refer to his own example, where his conscience told him he had honestly striven to carry out his Master's commands.

17—21. Mission of Timothy, to be followed, if ineffectual, by strong Measures on the Part of St Paul himself.

17. ἔπεμψα. I sent, i.e. before this Epistle was written. The epistolary aorist is excluded by ch. xvi. 10. St Paul's affection for the gentle and somewhat timid Timothy is a remarkable trait in his character. From almost the beginning to the end of his ministry he had, not even excepting St Luke, no more trustworthy, affectionate, and faithful friend, nor one who more thoroughly understood his mind. Cf. Phil. ii. 19, 20, 22; 1 Thess. iii. 2; 1 Tim. i. 3; 2 Tim. iii. 10. It may be also valuable to remark how the common life of the believer and his Lord is ever present with St Paul. If Timothy is 'faithful and beloved,' it is 'in the Lord'; if St Paul has 'ways,' they are 'in Christ.' For Timothy's parentage and connection with the Apostle, see 2 Tim. i. 5, and Acts xvi. 1. It will be observed that the statement here undesignedly made is in precise agreement with Acts xix. 22. See Paley, *Horae Paulinae, in loc.*

μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ. My beloved and faithful child *in the Lord*, implying that Timothy owed his conversion to the Apostle, cf. 1 Tim. i. 2, 18; 2 Tim. i. 2; where the same word is used which is here translated 'son.'

ἀναμνήσει τὰς ὁδούς μου. A delicate hint that they had forgotten them.

τὰς ἐν Χριστῷ. An equally delicate hint that they are not St Paul's ways only. The repetition of the article emphasizes the hint.

καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. An additional reason why they should not be set aside at Corinth.

18. ἐφυσιώθησάν τινες. See note below, ch. v. 2. As the whole of the Second Epistle to the Corinthians shews (see for instance, ch. x. 2), there were those at Corinth who depreciated St Paul's authority. Such persons persuaded themselves that they had so undermined his reputation that he would not dare to come again to Corinth, and they grew more self-asserting in consequence. But though St Paul submitted to contempt and insult from without, he demands the respect due to his office from those within. He bore the reproach of the infidel and scoffer; among his own people he acts

upon the precept, 'Let no man despise thee.' Paley remarks on the undesigned coincidence between this passage and 2 Cor. i. 15—17, ii. 1. It appears that there had been some uncertainty about the Apostle's visit. It was this which had led some of his opponents to assert that he would never shew his face at Corinth again.

19. ἐὰν ὁ κύριος θελήσῃ. See James iv. 13—15, who 'justly derides that rashness among men, in that they plan what they shall do ten years hence, when they are not certain that they shall live another hour.' Calvin *in loc.* The Roman Catholic commentator, Estius, makes a similar observation.

ἀλλὰ τὴν δύναμιν. The power that is derived from Christ, which He Himself possessed to influence the heart of man for good. Such seems to be the more usual meaning of the word *δύναμις* in St Paul's Epistles. Cf. Rom. i. 16; 1 Cor. ii. 4, &c. It includes, no doubt, the power of working miracles. But these, after all, are but particular cases of the general principle above enunciated, for with one or two exceptions, the miracles of the Gospel were manifestations of Christ's power to deliver humanity from the dominion of evil and its consequences.

20. οὐ γὰρ ἐν λόγῳ. See note on ch. i. 5. Like our words *sermon* and *discourse*, the word λόγος contains within itself the notion of matter and oral delivery. Of what the Apostle meant by *power*, we are scarcely fit judges. We have been too familiar with them from childhood to be able to comprehend what *power* the Apostles' words must have had upon the hearts and lives of those who heard them. We may gain some slight idea by comparing them with the best passages of the earliest Christian writers after the Apostles; and still more by comparing them with the utterances of the Greek sophists and dialecticians of the time. The kingdom of God, St Paul would remind his hearers, i.e. His sovereignty over the human heart, is not simply an affair of the intellect, but of the spirit. It does not consist merely in the acceptance or establishment of certain propositions, but in influence over the life and conscience.

21. ἐν ῥάβδῳ. That is either (1) with some commentators, e.g. Chrysostom, the resolution to deliver the rebellious over to Satan (see next chapter). If this be the case, the word 'power' in the last verse must include power to do harm. But it is better (2) to refer the expression to the severity of language which the Apostle would be compelled to use, if there were no signs of improvement when he came. This falls in best with the fatherly relation, involving of course the idea of correction, in which he describes himself as standing towards the Corinthian Church. See ver. 15, and compare Prov. xiii. 24, xxiii. 13, 14, &c. The words 'spirit of meekness' in the last part of the verse confirm this last interpretation. *ἐν* here refers to the *spirit* in which the Apostle was to come. 'Am I to come to you in a spirit of correction, or in a spirit of meekness?' See note on i. 5.

ἔλθω. Should I come?

CHAPTER V.

1. [ὀνομάζεται] after ἔθνεσιν. All the best uncials omit this. So Vetus Lat. and Vulg. Also Origen. But it is found in the Peshito.

3. [ὡς] before ἀπών. Om. ℵABCD Vulg. Peshito. Rec. inserts it with EFG and Vetus Lat.

7. [οὖν] after ἐκκαθάρατε. Omit ℵABDEFG, Vetus Lat. Vulg. and Peshito. C inserts it. It is an obvious endeavour to soften abruptness. See below, ver. 13.

[ὑπὲρ ἡμῶν] before ἐτύθη. Omit ℵABCDEFG. Rec. inserts with Peshito.

10. [καὶ] before οὐ. All the best uncials omit, as well as Vetus Lat. and Vulg. They also read καὶ for ἢ before ἅρπαξιν. But here they are only supported by the Vetus Lat. Vulg. and Peshito read ἤ. The text, in its joining together similar, and disjoining dissimilar ideas, is characteristic. The best uncials also read ὠφείλετε for the rec. ὀφείλετε.

11. ᾖ for the rec. ἤ has the sanction of the best editors.

13. ἐξάρατε ℵABCDFG, Vetus Lat. Vulg. The rec. καὶ ἐξαρεῖτε is supported by E and the Peshito. It comes probably from the LXX. of Deut. xvii. 7 (where, however, many ancient copies have ἐξαρεῖς).

1—8. The Case of the Incestuous Person.

1. ὅλως. There is a difficulty in the translation of this word. It usually means *altogether* or *on the whole*. Neither of these renderings would give a good sense here. It occurs elsewhere in the N. T. only in ch. vi. 7, xv. 29, and in Matt. v. 34. In the first of these it has the meaning *altogether*. In the other two it has the usual meaning, with a negative, of *not at all*. Here it must be rendered 'universally.' 'It is everywhere reported,' &c. Meyer, however, would render 'one hears generally' (überhaupt, im Allgemeinen).

ἀκούεται ἐν ὑμῖν πορνεία. This explains the mention of the 'rod' in the last verse.

ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, of a kind that does not exist even among the Gentiles. Two considerations of some importance, bearing on Church history, are suggested by this passage. The first bids us dismiss the idea that the Christian Church at the beginning of its career was a pattern of Christian perfection. Corinth (see Introduction) was more depraved even than most heathen cities. Accordingly, the Corinthian community, as described here and in chap. xi. 21, was lamentably ignorant of the first principles of Christian morality and Christian decency, and the Apostle had to begin by laying the very foundations of a system of morals among his converts. It is probable that nowhere, save in the earlier years of the Church at

Jerusalem, was there any body of Christians which was not very far from realizing the Christian ideal, and which was not continually in need of the most careful supervision. The second point is that St Paul's idea of discipline seems to have differed greatly from the principles which were creeping into the Church at the end of the second century. See ver. 5, and compare it with 2 Cor. ii. 5—8, which seems plainly to refer to the same person. In spite of the gravity of the crime—it would seem (2 Cor. vii. 12) that it was committed while the father was alive—we find here nothing of the long, in some instances life-long, penance which had become the rule of the Church for grave offences before the end of the third century. It is, perhaps, hardly necessary to remark that by the words '*father's wife*,' *stepmother* is meant. But the language of the Apostle seems to imply that she had been divorced by the father and married to the son, a proceeding which the shameful laxity of Corinthian society rendered possible. The Rabbis, moreover, held that all existing relations were dissolved by baptism and circumcision. Thus Jewish rigorism and heathen licence were alike opposed to the higher morality of the Church. See note on ch. vii. 11. Estius, however, thinks that the son was living publicly with his father's wife, as though she were his own.

ἔχειν. Meyer insists that this word is only used of marriage. But John iv. 18 shews that it is also used of unlawful connections. Therefore it is quite impossible to infer from the word whether or not a marriage had taken place.

2. **ὑμεῖς πεφυσιωμένοι ἐστέ. Ye have been puffed up.** The ὑμεῖς has an emphasis. '*Ye*, who have been so far from the enlightenment of the true Christian as to condone an offence like this, are actually filled with a sense of your own excellence.'

καὶ οὐχὶ μᾶλλον ἐπενθήσατε. And did not rather mourn. It sheds a terrible light upon the self-satisfaction of the Corinthian Church, that it was not disturbed by such a scandal as this.

ἵνα. The context here seems rather to suggest the result than the means. St Paul does not mean that the mourning would of itself bring about the expulsion of the offender, but that, if they had mourned, it would have been evidence of a spirit which would bring about that result.

ἀρθῇ ἐκ μέσου. An Hebraism. See for instance Josh. iv. 18 (Heb. and LXX.). Also in N. T. Matt. xiii. 49; Acts xvii. 33, and in St Paul's Epistles 2 Cor. vi. 17; Col. ii. 14; 2 Thess. ii. 7. The power of excommunication, that is of separating from the Christian society those whose lives were a disgrace to the Christian profession, has always been a power claimed by the Church of Christ. Our own Church declares that it is 'much to be wished' that such discipline could be restored among ourselves. But the power has unquestionably been misused, and the consequence of its abuse has been to a great extent to take away its use.

3. **ἐγὼ μὲν γάρ. For I, on the contrary.** The *μέν* seems to indicate a feeling which is not further expressed (the corresponding clause with *δέ* not appearing), of contrast between his view of the matter and that taken by the Corinthians. Here we have the method of excommunication pursued in the Apostolic Church. It is important to observe it narrowly. First, it is to be remarked that the Apostle is acting not only as the president, but as the founder of the Corinthian Church. Next we remark that the whole Church at Corinth was associated with him in the work. 'When ye are gathered together, and my spirit.' Hence it came to pass that in primitive times it was usual for such acts of discipline to be carried out in the presence of the Church or congregation in which the offender was accustomed to worship. Thirdly, it is observable that such excommunication was pronounced 'in the name of our Lord Jesus Christ,' that is, with His authority and in accordance with His Divine Law of purity and love, whereby, while hating the sin, He desired to convert the offender.

παρὼν δέ. Cf. Col. ii. 5; 1 Thess. ii. 17. The *δέ* is not in opposition to *μέν* above, but marks the opposition between *ἀπών* and *παρών*. Had *μέν* referred to *this* opposition, it would have been placed after *ἀπών*.

ἤδη κέκρικα. This may either be taken (1) as in the Authorized Version, with the word *concerning* inserted before *him that hath so done this deed*, or (2) these last words may be regarded as the accusative after 'deliver,' and the word 'judged' taken absolutely. The former appears preferable, but the whole passage is very intricate. There is authority for (1) in Acts xx. 16, xxv. 25; Tit. iii. 12. See also ch. ii. 2.

τὸν οὕτως τοῦτο κατεργασάμενον. Literally, **he that hath perpetrated this deed in such a manner**, i. e. as though to add to the guilt and shame of it by his way of doing it.

4. **ἐν τῷ ὀνόματι.** This may be taken (1) with *κέκρικα* in ver. 3; (2) with *συναχθέντων ὑμῶν*, or (3) with *παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ*. Of these (1) and (3) are preferable to (2), which would involve an awkward inversion in the order of the words. It implies either (1) the solemn promulgation of the sentence by St Paul, in the name and with the authority of Christ, or (2) the equally solemn delivery of the offender over to Satan. *All* assemblies of the Christian Church were gathered together in the Name of Christ.

συναχθέντων ὑμῶν. Not, as A. V. *when*, but **after** ye have been gathered together.

σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ. This has been taken (1) with *συναχθέντων ὑμῶν*, and (2) with *παραδοῦναι, κ.τ.λ.* The former is preferable. The Corinthian Church, when assembled in the name of Christ, and acting under the authority of its chief pastor, one of Christ's Apostles, was armed with a spiritual power from Jesus Christ to pronounce and carry out the awful sentence which follows.

5. παραδοῦναι...τῷ Σατανᾷ. Two explanations of this passage demand our notice. (1) It has been understood of excommunication, as though he who was excluded from the Christian Church was thereby solemnly given back to Satan, from whose empire he had been delivered when he became a Christian. The 'destruction of the flesh' and the salvation of the spirit are then explained to mean that mortification of carnal concupiscence and that amendment of life which the sentence is calculated to produce. But it is better (2) to understand it of some temporal judgment, such as befell Job in the Old Testament, Ananias, Sapphira, and Elymas the sorcerer, in the New. Such an idea was common among the Rabbis (see Stanley's note). It falls in with such passages as Luke xiii. 16; 2 Cor. xii. 7 (where 'messenger' may be translated 'angel'), as well as with ch. xi. 30 in this Epistle. The punishment was intended for the discipline and ultimate recovery of the spirit. Some have doubted whether this is possible, but we may bear in mind the acute remark of Meyer, that though 'it is with an antichristian purpose that Satan smites the man, against his own will the purpose is made to serve God's aim of salvation.' He also notices that it is not the *body* but the *flesh*, i.e. carnal appetite, that is to be destroyed by the chastisement. A similar instance of delivery to Satan is to be found in 1 Tim. i. 20. Whether the power was confined to the Apostolic age or not is a point we cannot determine with certainty. A reference to ver. 2 shews that the punishment spoken of here was *superadded* to excommunication.

ἵνα τὸ πνεῦμα σωθῇ. 'Human punishment rests upon three grounds: (1) it is an expression of Divine indignation; (2) it aims at the reformation of the offender; (3) the contagious character of evil: a little leaven leaveneth the whole lump.' Robertson. For *ἡμέρα τοῦ κυρίου Ἰησοῦ* see ch. iii. 13, iv. 5, and Rom. ii. 5, 16. For *σωθῇ* see ch. i. 18, note. It is remarkable that nothing is said about the exclusion of the woman from the Church. Was she a heathen?

6. οὐ καλὸν τὸ καύχημα ὑμῶν. That state of things of which you glory is not good. *καύχημα* properly signifies that whereof a man glories, and is so translated in Rom. iv. 2. Cf. ch. ix. 15, 16; 2 Cor. i. 14, v. 12, ix. 3, &c., where the same word is used, but is variously translated in our version. It is impossible always to insist on its strict sense. It is very frequently equivalent to *καύχησις*. The Corinthians are once more reminded how little cause they had for self-glorification. As long as they permitted such an offender to defile their society they were in a measure partakers of his sin.

μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. The presence of a very small amount of evil in the Christian society imparts a character to the whole—a truth only too fully exemplified in the after-history of the Christian Church. From the evil that has crept into the Christian society men have taken occasion to deny its divine origin. The student of history will remember how dexterously Gibbon contrives to throw discredit upon Christianity by enlarging upon the short-

comings of the early Church, and by evading the comparison between its moral elevation and the shocking demoralization of heathen society. The same words are to be found in Gal. v. 9. *φύραμα* signifies *a mass of dough*, from *φύρω* to mix.

7. **ἐκκαθάρατε.** See Critical Note. Reference is here made to the Jewish custom of searching for leaven, which is mentioned in the Talmud, and which probably existed in the Apostles' times. Because Scripture speaks of 'searching Jerusalem with candles,' Zeph. i. 12, they used to carry out this custom of searching for leaven with great strictness, taking a candle and 'prying into every mousehole and cranny,' as Chrysostom says, so as to collect even the smallest crumb of leavened bread, which was to be placed in a box, or some place where a mouse could not get at it. This ceremony, as Lightfoot tells us (*Temple Service*, ch. XII. sec. 1), was prefaced by the prayer, 'Blessed be Thou, O Lord our God, the King everlasting, Who hast sanctified us by Thy commandments, and hast enjoined the putting away of leaven.' The custom exists among the Jews to this day. The scrupulous care in removing the smallest particle of the bitter substance adds force to St Paul's injunction. Not the slightest trace of bitterness and vice and wickedness was to be left among Christians, since they kept continual feast upon the Flesh and Blood of the Paschal Lamb, even Jesus Christ. See the discourse in John vi., itself delivered before a Passover.

ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι. As ye are (called to be) **unleavened**, i.e. purged free from 'vice and wickedness' (ver. 8), 'so be also in fact.' See note on ch. i. 2, and Rom. vi. 3, 4. The Christian community was to be a 'new lump,' because it was placed among men as a new society—a society, the object and aim of which was to keep itself free from the defilements of the rest of the world. The Apostles of Christ constantly speak of Christians, not as they are in fact, but in view of the purpose of God in calling them.

καὶ γάρ. 'And I give you an additional reason. Purge out the old leaven, not merely because of its intrinsic vileness, but because Christians have a perpetual Passover to keep.'

τὸ πάσχα ἡμῶν. Meyer here remarks that St Paul regards Christ as having been slain on the day of the Paschal Feast. We may add that he also explains how the Last Supper was called by Christ a Passover (Luke xxii. 15). For in truth it was a real Passover, though not the Passover of the old, but of the new Law, a standing witness to the fact that Christ has become our continual food (cf. Aquinas, *Lauda Sion*, cited by Dean Stanley, 'Novum Pascha novæ legis'). Christ was the Passover, (1) because He was the Lamb slain from the foundation of the world (Rev. xiii. 8), of which the Paschal Lamb was a type (cf. John xix. 36); (2) because His Blood, sprinkled on the soul, delivers us from the destroying angel; (3) because we feed on His Flesh and Blood (John vi. 51—57), and are thereby nourished for our escape from the 'land of Egypt, the house of bondage.' This is why we are to purge out the old leaven, because Christ, the Paschal Lamb, has been slain, and we

are bidden to keep perpetual feast on Him. It is not improbable (see ch. xvi. 8) that this Epistle was written about the time of the Passover. On this point consult Paley, *Horae Paulinae in loc.*

ἐτύθη. Literally, **was sacrificed**, i. e. once for all. Cf. Heb. vii. 27, ix. 25, 26, x. 10. The more literal translation of the passage is, **for our Passover was sacrificed, even Christ.**

8. **ὥστε ἑορτάζωμεν. So, therefore, let us keep festival**, referring to the perpetual feast the Christian Church keeps on the Flesh and Blood of her Lord. Not '*the* feast' as in our version, which would imply the Paschal feast.

κακίας. Vice, cf. ch. xiv. 20. These are genitives of apposition.

εἰλικρινείας καὶ ἀληθείας. *εἰλικρινεία* is derived either (1) from a word signifying to revolve, as though rejecting by its rapid revolution all extraneous matter, or (2) by most etymologists from *εἵλη*, *the sun's rays*, or rather *heat*, which by their searching character would immediately reveal the presence of any impurity. It would, therefore, seem to mean transparent honesty of purpose and character. See Plato, *Phaed.* 66 A, 67 A, where this word is used to express the pure essence of a thing without any foreign admixture. There is a remarkable coincidence between Plato's language in this last passage, and that of St Paul. Plato speaks of *πᾶν τὸ εἰλικρινές· τοῦτο δ' ἐστὶν ἴσως τἀληθές.*

9—13. Application of the same Principle to Offenders generally.

9. **ἔγραψα.** This is probably not the epistolary aorist, but refers to a lost epistle. See next note. From the particular case, and the reflections it suggested, we now come to general rules of conduct on this subject. The Apostle would not have his converts flee from the world, as so many did in later ages, but remain in it and leaven it. This course must bring them into contact with many ungodly men, whose evil example they must not follow, but whom they cannot altogether avoid, unless they would retire altogether from the active business of life. But if any member of the Church bring dishonour on the Christian name by such sins as those which are named, the Christian is bound to shew his sense of such flagrant inconsistency and hypocrisy, by refusing even to sit down to a meal with him. It is not difficult to follow the spirit of such an exhortation now, though it may be impossible to observe its letter. We cannot help meeting men of depraved morals and irreligious lives in business or in general society; we can, nay we *must*, refrain from making such persons our associates and intimates.

ἐν τῇ ἐπιστολῇ. In **the** Epistle. As in 2 Cor. vii. 8 the same words are used in reference to this Epistle, it has been concluded that mention is here made of a former Epistle which is now lost. Estius calls attention to the fact that in 2 Cor. x. 10 St Paul speaks of his 'letters' as though he had written more than one to the Corinthian Church. It is not probable that all St Paul's letters have

come down to us, and therefore we may conclude, with the majority of commentators, that the reference is to an Epistle no longer extant.

συναναμίγνυσθαι. Just as in English, **be mixed up with**, or possibly middle, **mix yourselves up with**, i. e. associate on friendly terms.

10. πλεονέκταις. This word is derived from *ἔχω* and *πλέον*. Hence it signifies (1) one who has more than enough, (2) who desires more than enough of whatever kind, (3) one greedy after gain. In some passages it, as well as *πλεονεκτεῖν* and *πλεονεξία*, is used of sensual sin, as in Eph. v. 3; 1 Thess. iv. 6. In this verse, as well as in Eph. v. 5, and Col. iii. 5, these words are connected with idolatry; either (1) because the love of riches is a kind of idolatry (1 Tim. vi. 17) or (2) because the idolatrous rites of heathenism were so frequently stained with sensual indulgence. The verb formed from it generally signifies *to overreach, take advantage of.* Thus in 2 Cor. ii. 11 it is translated 'get an advantage of,' in vii. 2 'defraud,' and in xii. 17, 18 'make a gain of.' Dean Stanley illustrates its use by the word *covet* as used in the Tenth Commandment; first in the ordinary sense of covetousness, 'thou shalt not covet thy neighbour's house,' and next in the sense of sensual desire, 'thou shalt not covet thy neighbour's wife.' We may also compare the words *greed* and *greedy*, which coming from the Anglo-Saxon *grædan* to cry, and kindred with the Gothic *greitan*, the Lowland Scotch *greet*, and the Italian *gridare*, words of similar signification, have diverged from one another in sense, and are used, the former exclusively of gain, the latter of the indulgence of appetite. Plato, *Phaed.* 91 B, uses *πλεονεκτικῶς* as equivalent to 'with an eye to one's own interest.' Aristotle uses *πλεονεκτεῖν* as equivalent to *ἔχων τὸ πλέον*. See *Nic. Ethic.* v. 9 *ἑτέρου γὰρ ἀγαθοῦ ἐπλεονέκτει οἷον δόξης ἢ τοῦ ἁπλῶς καλοῦ.* In ix. 8, he uses it of *χρήματα, τιμή, ἡδονὴ σωματική.*

11. ἔγραψα. Literally, **I wrote**, i. e. in the former Epistle.

ὀνομαζόμενος, i. e. as being so in name only.

ἅρπαξ. Latin *rapax*, a kindred word. Distinct from the covetous man in that he uses force rather than fraud to deprive men of their property.

12. τί γάρ μοι. The connection of thought in this and the next verse is as follows: 'You have supposed me to have been urging you to abstain altogether from any kind of intercourse with sinners. You misunderstood my meaning. I only meant to refer to the members of your own community. As you might have gathered from your own practice, which is confined to the Christian body, I have no authority to deal with those without. They are in the hands of God.' And then he abruptly adds, 'Cast out the wicked man,' or 'the evil thing.' See Critical Note on ver. 13.

οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; *ὑμεῖς* is of course emphatic, and *τοὺς ἔσω* scarcely less so. 'How should I undertake to judge those that are without? What do *you* do? Must not you confine your sentences to those that are within. Have you any power over others?'

13. ἐξάρατε. The abruptness and energy of this verse is much increased by the change of tense and by the omission of *καί*, involved in the reading adopted in the text. The *present* imperative refers to continued, the *aorist* to sharp, sudden, decisive action. See Goodwin, *Moods and Tenses*, § 21, 2, and Winer, *Gr. Gr.*, Part III., § 42, 3. This use of the present and aorist imperative is well illustrated by ch. xv. 34, John ii. 16, and Acts xii. 8.

CHAPTER VI.

5. ἔνι ℵBC, rec. *ἔστιν* with DEFG.

οὐδεὶς σοφός ℵBC, *σοφὸς οὐδεὶς* FG, rec. *σοφὸς οὐδὲ εἷς*. Vulg. has *sapiens quisquam*.

11. Χριστοῦ ℵBCDE Vetus Lat. Peshito. Vulg. Rec. omit with A.

20. [καὶ ἐν πνεύματι ὑμῶν ἅτινά ἐστιν τοῦ θεοῦ, at end of verse.] Omit ℵABCDEFG Vetus Lat. and Vulg. Rec. inserts them with Peshito. The words are not found in the earlier Fathers. Thus Irenaeus in his work on heresies, Book v. 15, leaves out the words. Tertullian, *De Resurrectione Carnis*, ch. x., also omits them, and still more distinctly in his *De Pudicitia*, chap. xvi. But by the time of St Chrysostom they had found their way into the text, and he comments upon them. They seem clearly to have been added by some ascetic who thought that without an addition of some kind undue honour would seem to be paid to the body. Alterations and additions are made for similar reasons in ch. vii. 5.

1—11. The Way to settle Disputes in the Christian Church.

The principle is here laid down which is to guide Christians in their lawsuits. Disputes about property are treated by the Apostle as matters of the most trifling import. To call in the unbelievers to settle the disputes of Christian brethren was an act of audacity almost beyond the belief of the Apostle (ver. 1), and in marked contrast to the feeling prevalent in the Christian Church at its first foundation (Acts iv. 32). It were far better for a Christian to suffer the utmost wrong, than to bring such a reproach upon the name of Christ (ver. 7). The disputes of Christians were therefore settled by private arbitration, a custom which continued until Christianity was formally established as the religion of the Roman Empire. In the so-called Apostolical Constitutions, which were drawn up in the second or early in the third century, we find a provision that these private courts of arbitration should be held early in the week, that any disputes which might arise might be set right before the following Sunday. Such courts of arbitration have given place to the Christian courts of law, before which it often becomes necessary for a Christian to plead, lest violent or covetous men should dissolve the framework of society. Yet the principle of this passage should guide us still, of regarding mutual love as of more importance than 'the things that pertain to this life,' of preferring rather to suffer wrong than to appeal to the law, unless

some more important matter is at stake than our individual loss or inconvenience.

1. **τολμᾳ̃.** The word is a strong one, expressive of what St Paul felt to be the grave evil of a contentious spirit in Christian men.

τις. Some particular person or persons are in St Paul's mind. It is not an imaginary case. See ver. 6. But we may observe how carefully St Paul avoids *naming* any one throughout the Epistle.

κρίνεσθαι. The middle has a reciprocal sense, like *βουλεύεσθαι* and *συντίθεσθαι.* See Winer, *Gr. Gram.* § 38.

ἀδίκων. Chrysostom remarks that whereas St Paul has this word here, he uses *ἀπίστων* in ver. 6. Was not this in order to imply that justice was not to be expected from the heathen? See notes on ch. i. 30 and on ver. 9.

καὶ οὐχὶ ἐπὶ τῶν ἁγίων. Cf. Matt. xviii. 17, where we have a precept of Jesus Christ concerning the settlement of differences in the Christian Church.

2. **ἤ.** This word (which is not in the rec. text) gives a life to the sentence. 'Dare you, in spite of your Christian profession, carry your complaints before heathen tribunals? Or is it that you are ignorant &c.' It occurs again in *vv.* 9, 16, 19, in each case to introduce a new argument.

οἱ ἅγιοι τὸν κόσμον κρινοῦσιν. I.e. at Christ's second coming. See Matt. xix. 28; Luke xxii. 30, and Dan. vii. 22.

ἐν ὑμῖν. Before you, i.e. in your presence. Cf. Xen. *Cyr.* III. 3, 56 (ed. Dind.) *καὶ ταῦτα ἀπαγγέλλετε αὐτῷ ἐν ἅπασιν*, and iv. 5, 18 *καὶ ἐν πᾶσι τὴν ὀργὴν ἔλεγε.* It is very difficult, however, in most passages, as in this, to decide between the renderings *before* or *among*.

κριτηρίων. See note on ch. iv. 1. The termination might lead us to the conclusion that (1) the *place of trial*, the *tribunal* itself was meant. Cf. *δικαστήριον* and James ii. 6. But (2) *κριτήριον* is thought to have come to mean the *cause before the tribunal.* It also means (3), like our word tribunal, the *persons before whom the cause is brought.* See Polyb. IX. 33, 12, XVI. 27, 2. In Plato, *Theaet.* 178 B, it has the sense (4) of *the means whereby a conclusion is formed* (whence our English word *criterion*). Here, if we do not accept (2), which is the rendering of A.V., we must either translate *Are ye unworthy to preside over the most unimportant tribunals?* or *Are ye unworthy to hold trials of the most insignificant kind?* (2) has no authority in its favour, but it seems almost to be required here by *ἐλαχίστων*. Meyer's citations in favour of (2) do not bear out his conclusion. Two of them are cited above under (3).

3. **ἀγγέλους κρινοῦμεν.** Cf. 2 Pet. ii. 4, and Jude 6. Some have thought that *good* angels are here meant. But it is difficult to see how (1) men could pronounce sentence upon their conduct openly, or (2) acquit or censure them by the silent sentence of a consistent life. For in the first case there would be no sentence to pronounce, and in the second it would be they who would judge the holiest man that

ever lived, and not he who would judge them. And, besides, it is ἀγγέλους, not τοὺς ἀγγέλους, *some* angels, not all. 'The interpretation squares well with the argument. We shall judge devils, who not only were so noble in their original condition, but are still even when fallen immortal beings. What then! shall the paltry things which concern the belly be withdrawn from our decision?'—Calvin. 'The good angels are not hereafter to be judged, but they will form a part of Christ's glorious retinue when He comes to judgment.'—Bp. Wordsworth.

μήτι γε. To say nothing of.

βιωτικά. *βίος* relates to our manner of living in this life. Hence *βιωτικά* means matters concerning this life, *worldly* affairs, as we now say. Epictetus (in Arrian. *Diatrib.* I. 26) distinguishes between the *θεωρία* of the philosopher and the distractions of worldly affairs (*βιωτικά*).

4. **μὲν οὖν.** Stronger than the simple *οὖν*, and making *βιωτικά* still more emphatic.

κριτήρια. Here at first sight the A.V. *causes* would seem to give the best sense once more. But the translation 'if then ye should possess tribunals relating to matters of this life,' is equally admissible.

τούτους καθίζετε. Three renderings of this passage are possible. (1) with A.V. we may take *καθίζετε* as imperative, 'put the most contemptible members of your body to decide questions of so slight importance;' (2) *καθίζετε* indicative and affirmative, 'ye are setting the most insignificant persons in the eyes of the Church,' i.e. the heathen, to settle these questions; (3) *καθίζετε* indicative and interrogative, with R.V. 'is it your custom to set such persons to decide such questions?' Either (1) or (3) will make good sense, while (2) is open to the objection that the Apostle was not likely to encourage a tendency which his Master had emphatically condemned, and which was too likely to exist—that toward regarding the heathen as fit objects of contempt. (1) is preferable, from the emphatic position of *ἐξουθενημένους*, and also from the position of *καθίζετε*, as well as from what follows. See next note. And also from the reason that it was very obviously not the fact that the Corinthians were setting persons of no repute in the Church to decide such trifling questions, but on the contrary, were considering them important enough to take before heathen tribunals.

5. **πρὸς ἐντροπὴν ὑμῖν λέγω.** 'You are not to take my words literally. I only say this to shame you for the undue value you set on the things of this life. Such matters might fitly be left to the decision of the most insignificant member of your community. But there is no necessity for that. Surely there are plenty of persons among you who are competent to settle such questions, and thus save you the scandal of carrying your disputes before the heathen, when you have pledged yourself to lead a life above such considerations.'

ἐνι. For this form see Winer, *Gr. Gram.* § 14.

διακρῖναι. To decide after a judicial hearing. See ch. iv. 7, note.

ἀνὰ μέσον τοῦ ἀδελφοῦ. The singular is here put for the plural. *ἀνὰ μέσον* is a Hebraism. Cf. Gen. xxiii. 15 (LXX.).

6. **ἀλλὰ ἀδελφός.** 'It is not a question between ecclesiastical and civil courts, but between Law and Equity, Litigation and Arbitration. ......The remedy is not more elaborate law, nor cheaper law, nor greater facility of law, but more Christianity.' Robertson. Cf. note on ver. 1.

ἐπὶ ἀπίστων. **Before unbelievers**, the fact of appearing before unbelievers at all on such matters being the point to which attention is directed. 'Beside the scandal of such a proceeding, as exposing their internal differences to the eyes of the heathen, there were certain formularies to be gone through in the heathen law-courts, such as adjurations by heathen deities, which would involve them in idolatrous practices.' Bp. Wordsworth. Cf. also Blunt, *Lectures on Ecclesiastical History*, pp. 110, 149.

7. **κρίματα.** Here, clearly, *suits at law.* The word is not used in this sense in classical Greek.

ἀδικεῖσθε...ἀποστερεῖσθε. Middle, 'permit yourselves to be wronged, defrauded.' See Winer, *Gr. Gram.* § 38. For the sentiment cf. Matt. v. 38—42; 1 Pet. ii. 23.

8. **ἀλλὰ ὑμεῖς ἀδικεῖτε.** Not only are you not willing to suffer injury, but you inflict it, and you inflict it upon those with whom you are conjoined in relations as affectionate as the ties of blood. 'One is your Master upon earth and all ye are brethren.' And this was not to be a convention or a sentiment, but a fact; witnessed to by the affectionate name 'the brethren' by which everywhere Christians were known. *ὑμεῖς* gives emphasis to 'you'—'you members of the Christian brotherhood.'

9. **ἢ οὐκ οἴδατε.** The Apostle in this verse sums up what he has been saying in this chapter and the last. First generally, the unjust, wrong-doers, shall not inherit the kingdom of God, that is, His final kingdom in the 'restitution of all things,' for which we daily pray. He then proceeds to particulars, and declares that all who lived for themselves, whether set upon sensual indulgence or upon gain, would deprive themselves of the inheritance obtained through faith in Christ.

μὴ πλανᾶσθε. Some, says Chrysostom, might say 'God is good and kindly, He will not go to extremities over our transgressions. Let us not fear.' Into such self-deception as this men might easily fall in a corrupt society like that of Corinth.

μαλακοί, **effeminate**, i.e. self-indulgent. See Arist. *Nic. Eth.* VII. 7, *ὁ δὲ περὶ λύπας μαλακός, ὁ δὲ καρτερικός*, and again, *ἡ τρυφὴ μαλακία τίς ἐστιν.*

10. **πλεονέκται.** See note on ch. v. 10.

μέθυσοι, λοίδοροι. Here, as in ch. v. 11, where the latter word is translated *railer* in A. V., we have the inevitable conjunction between drunkenness and strife. *μέθυσος* was applied only to women until Menander's time.

11. ἀλλὰ ἀπελούσασθε. The past tense is employed in the original—'ye *were* washed, sanctified, justified.' The allusion is to baptism, where by a solemn profession the disciple entered into covenant with—and so *put on* (see Gal. iii. 27) Christ. The meaning of *ἀπελούσασθε* is either *ye washed yourselves clean from them*, by a voluntary act, cf. Acts xxii. 16, or 'ye allowed yourselves to be washed.' So Winer, *Gr. Gram.* § 38. 4. b. There has been much controversy as to the meaning of *ἡγιάσθητε* and *ἐδικαιώθητε* here, as their position is inverted from the usual order in which they stand. It is best to take *ἡγιάσθητε* in the sense of *dedicated to a holy life* (*halowed*, Wiclif), see note on ch. i. 2, and *ἐδικαιώθητε* as referring to the actual righteousness of life which is brought about by union with Christ through the operation of the Spirit. See also Rom. i. 17.

ἐν τῷ ὀνόματι. The name of Christ stands for His power, almost, we might say, for Himself. Something more is probably conveyed by *ἐν* than a mere instrumental agency, though it is often used in this way (as in ver. 2 of this very chapter). A comparison of this passage with others in which the indwelling of the Spirit is implied, as in ver. 19 and Rom. viii. 11, teaches us that the Holy Spirit is the instrument of our sanctification and justification by virtue of our dwelling in Christ and He in us, making Christ's death to sin, and His life in righteousness an accomplished fact in our hearts and lives. See also John iii. 6.

12—20. The Guilt of the Fornicator.

In this and the next two verses the main argument of the rest of the Epistle is sketched out, though not in the order afterwards followed by the Apostle. At present he takes them in the order of their importance. First he touches on the comparatively unimportant question of the distinction of meats, treated of at length in ch. viii., x. Then he alludes to the relations of the sexes, the subject of ch. vi. 12—vii. 40. And lastly he speaks of the great doctrine of the Resurrection, which stands in a close practical relation to the two former, and which is dealt with in ch. xv. The words in this verse appear to have become a watchword with some among the Corinthian Christians. Starting from the doctrine of Christian liberty taught by Christ (John viii. 32, 36), and proclaimed with one mouth by His Apostles (Rom. viii. 2; James ii. 12; 1 Pet. ii. 16), they declared that the Christian was bound to a 'service' which was 'perfect freedom.' St Paul accepts the principle, but with limitations. All actions placed within our power might be performed, provided (1) that they were in accordance with God's design in creation; (2) that they were calculated to promote the general welfare of mankind; and (3) that we were masters of our actions, not they of us. Bengel well remarks: 'Sæpe Paulus prima persona eloquitur quæ vim habent

gnomes in hac præsertim epistola. Ver. 15, x. 23, 29, 30, xiv. 11,' and throughout Rom. vii.

12. **πάντα μοι ἔξεστιν. All things are possible to me.** See Soph. *Aj.* 346, *προσβλέπειν ἔξεστί σοι τὰ τοῦδε πράγη*, Marc. Aurel. *Medit.* IV. 17, *ἕως ζῇς, ἕως ἔξεστιν, ἀγαθὸς γένου.* So also Xen. *Oec.* II. 7 *ἐξὸν σοι* 'you are able'. The translation 'all things are *lawful*' encumbers the argument with a proposition St Paul has not advanced. Chrysostom, however, combats the difficulty, thus proving that he interprets by *lawful.* Observe the contrast between *ἔξεστι* and *ἐξουσιασθήσομαι*, which may be expressed in English thus, 'I have the power to do *all* things, but I will not be *under* the power of *any*thing.' These words are repeated four times in this Epistle, and the clause which follows twice. See ch. x. 23. The limitations thus imposed on the actions which it is in our power to commit are three. First, the action must tend to our own benefit and that of others; next, the power to do a thing must not be held to involve us in any necessity of using that power, and lastly, the power, when used, must produce edification.

ἀλλ' οὐ πάντα συμφέρει. *συμφέρω*, lit. to *bring together*, means here to *profit.* Aristotle, *Nic. Eth.* VIII. 9, uses the word in connection with the pay of sailors, the booty or victory of soldiers, the mutual advantage of citizens, and the like. So the English word expedient (*profitable*, margin, *spedeful*, Wiclif) from *ex* and *pes*, signifies originally, *the condition of one who has his feet free;* and hence that which frees us from entanglements, helps us on, *expedites* us, as we are accustomed to say. Its opposite, that which entangles us, is similarly called an *impediment.* Cf. the word *speed.* The sense 'that which is advisable for the sake of some personal advantage,' 'expedient' as opposed to 'on principle,' is a more modern sense of the word. Hence the meaning here is *profitable:* i.e. for others as well as ourselves. Cf. ch. vii. 35, x. 33, where the derivative of the verb here used is translated 'profit.' Robertson gives a valuable practical illustration of the principle here laid down, accepting, however, the translation 'all things are *lawful.*' 'In the North on Sunday, men will not sound an instrument of music, or take a walk except to a place of worship. Suppose that an English Christian found himself in some Highland village, what would be his duty? "All things are lawful" for him. By the law of Christian liberty he is freed from bondage to meats and drinks, to holidays or Sabbath days; but if his use of this his Christian liberty should shock his brother Christians, or become an excuse for the less conscientious among them to follow his example, *against* the dictates of their own conscience, then it would be his Christian duty to abridge his own liberty, because the use of it would be inexpedient,' or rather, unprofitable. See also ch. xiv. 31—33.

ἐξουσιασθήσομαι. Compare the use of the same Greek word in Luke xxii. 25, 'exercise authority,' and also in ch. vii. 4.

13. **τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασιν. Foods for the belly and the belly for foods.** St Paul here points out that the

view of these questions taken by himself is the very reverse of that taken by the Corinthians. To them fornication is a light matter, and the question of food offered to idols of supreme importance. To him fornication is a violation of the first principles of human society, the eating or refraining from certain kinds of food a thing in itself entirely indifferent.

ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Both foods and that which digests them are perishable things. They therefore shall one day become useless, and therefore cease to be. For *καταργήσει* see notes on ch. i. 28, xiii. 8.

τὸ δὲ σῶμα οὐ τῇ πορνείᾳ. St Paul is led, by the importance he attaches to this point, to treat it first. The abominable licentiousness of heathen cities in general, and of Corinth in particular (see Dean Stanley's note on ver. 12) had led to a general conviction that the body *was* for fornication. St Paul contradicts this, and most emphatically proclaims that what was always permitted among heathens, and even in some cases enjoined as a religious rite, was distinctly in itself *an unlawful act*, not excusable on the plea of necessity, which he had admitted in the case of meats, nor, like them, a question of 'nicely calculated less or more,' but contrary to the laws laid down by God for man, and calculated to deprive men of the blessings of the Resurrection.

ἀλλὰ τῷ κυρίῳ. It is noteworthy that St Paul does not say that the body will be brought to nought. There is a sense in which it will, but (see ch. xv.) another and more important sense in which it will not.

καὶ ὁ κύριος τῷ σώματι. It was to save the body originally designed for Him, that Christ came. See Rom. viii. 11; Eph. v. 23; Phil. iii. 21. Also ver. 20, ch. xv. 36—44, and the article in the Apostles' Creed, 'I believe in the Resurrection of the Body.'

14. καὶ ἡμᾶς ἐξεγερεῖ. Christ's Resurrection is the pledge of our own. See ch. xv. 23.

διὰ τῆς δυνάμεως αὐτοῦ. It is impossible to say for certain whether the word *αὐτοῦ* refers to the Father or to Christ; but the analogy of John v. 21, 25, 28, xi. 25, and especially 2 Cor. iv. 14, would lead us to the conclusion that Christ is here meant. Yet see Eph. i. 19, 20. There seems to be a distinction implied here between the raising of Christ (*ἤγειρεν*), who saw no corruption, and the raising us (*ἐξεγερεῖ*) from our state of corruption through the power of Christ.

15. οὐκ οἴδατε. A fresh argument. Not only will our bodies be raised up hereafter, but they are the members of Christ now. This solemn truth, that by our calling as Christians we are so closely united to Christ as to be 'members of His Body, of His Flesh and of His Bones' (Eph. v. 30 if the reading be correct) is employed here to remind us of the restrictions placed upon our Christian liberty. Our body is Christ's, nay it is, in a sense, *a part of Christ Himself.* It may not be used in violation of the laws imposed upon it from the

beginning by God. Nor may it be used to the detriment of others, who equally, with ourselves, belong to Christ. And the sin here reproved leads to all kinds of misery and wretchedness, and that because (ver. 18) it is a violation of the eternal law of God impressed upon the human body.

ἄρας οὖν. The deliberateness of the act is here pointed out, as well as the violence it does to our Christian calling.

16. ἢ οὐκ οἴδατε. Not *what?* as in A.V. Rather, '**Or** do ye not know,' introducing a fresh consideration to that in the last verse.

εἰς σάρκα μίαν. No words could more plainly shew than these and the words of the last verse, what a monstrous perversion the sin here mentioned is of the mysterious union between the sexes sanctified by God in Holy Matrimony. No words could more strongly imply than those which follow, that he who is 'joined to a harlot' thereby separates himself from the Lord.

17. ὁ κολλώμενος τῷ κυρίῳ. Literally, **cleaveth to the Lord.** No words, save perhaps those in John xvii., could more forcibly express the closeness of the union between Christ and His faithful disciple. The use, moreover, of the identical word in this verse with that which in the last verse is used of a very different kind of union is intended to intensify the contrast.

18. πᾶν ἁμάρτημα. This word signifies some particular error, *ἁμαρτία* the general tendency to error. See Arist. *Nic. Eth.* v. 8, vi. 8. It is remarkable that *ἁμάρτημα* is common in classical, rare in Biblical Greek. Precisely the reverse is the case with *ἁμαρτία.* And this because both the Law and the Gospel recognized sin as a *principle.* See 1 John iii. 4, v. 17.

ἐκτὸς τοῦ σώματος. That is, every other sinful act which affects the body approaches it from without or affects particular members. But this sin takes the body itself as a whole and makes it an instrument of sin.

εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. The precise meaning of *ἁμαρτάνω* is to *miss the mark.* Thus what is meant here is that one guilty of this sin runs counter to the fundamental laws impressed on the human body from the first. The sexes were created simply and solely with a view to the Divine institution of the family. The mutual affection of parents is absolutely necessary to the welfare of the family, and this, again, can only be secured by the exclusive and permanent character of the marriage relation. See Gen. ii. 24. The formation, therefore, of any physical ties between the sexes, short of this exclusive and permanent one, is a violation of the first principles of human society. The Divine anger is therefore plainly manifested against those who do such things. See Rom. i. 24, 27—32. In particular, history shews abundantly that no sin has such power as licentiousness to dissolve the very framework of society, by loosening the bonds of mutual confidence and mutual respect on which that framework reposes.

19. **ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν.** See note on ch. iii. 16. Observe also that God in Christ acts through the Spirit (cf. *vv.* 11, 15 of this chapter), so that 'we are the temple of God' because 'the Spirit of God dwelleth in us.' Nothing can be more effectual than the thought of such an inhabitation, as being the result of our Christian calling, to restrain us from the sin here mentioned.

οὗ ἔχετε ἀπὸ θεοῦ. **Whom ye have from God**, referring to the Holy Spirit. Cf. John iii. 5, xiv. 26, xv. 26; Acts ii. 33. The A.V. and R.V. 'which' is very misleading here.

οὐκ ἐστὲ ἑαυτῶν. Cf. ch. vii. 22; Rom. vi. 18, 22; John viii. 36; also Rom. xiv. 8. The Scriptures frequently remind us that we have passed from slavery to sin into slavery to Christ, the latter slavery, however, being the true freedom of man, enabling him to fulfil the law of his being.

20. **ἠγοράσθητε γὰρ τιμῆς.** **Ye were bought with a price**, the 'one sufficient Sacrifice, Oblation and Satisfaction made for the sins of the whole world' by the Death and Passion of our Saviour Christ. Cp. Acts xx. 28; 1 Pet. i. 19; 2 Pet. ii. 1; Rev. v. 9, &c. For the construction see Winer § 30 and Mt. x. 29, xxvi. 9; Acts vii. 16.

δοξάσατε δή. Cf. ch. v. 13, note. *δή* with the imperative gives urgency to the command. 'Now glorify,' not 'therefore,' as in A.V.

ἐν τῷ σώματι. It is impossible to help seeing how much the insertion of the words in the rec. text has weakened the force of the exhortation here. After a most striking passage deprecating the misuse of that body which God created and which He has promised to raise, St Paul concludes with the two forcible arguments that the body is the shrine of the Holy Ghost, and that the most precious price was paid for its redemption. And he then ends with the emphatic and somewhat abrupt summing up of the whole argument, 'Glorify God, I beg, in your *body*.'

CHAPTER VII.

3. **τὴν ὀφειλήν** ℵABCDEFG, Vetus Lat., Vulg., Tertullian, and every version of importance except the Peshito, which, with rec., has *τὴν ὀφειλομένην εὔνοιαν*.

5. **[τῇ νηστείᾳ καί]** rec. before *τῇ προσευχῇ* with Peshito. Text ℵABCDEFG, Vetus Lat. Vulg. **ἦτε** ℵABCDEFG. Rec. *συνέρχησθε* is supported by some versions. But Vetus Lat. Vulg. and Peshito support a different reading to rec., while some copies of the first omit the verb altogether. The evidence, therefore, on the whole, is strongly in favour of the text having been amended on doctrinal grounds. See notes below. It is remarkable that St Chrysostom, in the present text of whose commentary the words omitted appear, makes no allusion to them in his remarks upon it. But he refers to them expressly elsewhere.

13. **τὸν ἄνδρα.** ℵABCDEFG, Vet. Lat., Vulg., Peshito. Rec. *αὐτόν*.

14. **ἀδελφῷ.** ℵABCDEFG, Vetus Lat. *ἀνδρί* rec. with Peshito and Vulg. Irenaeus however (Lat. vers.) and Tertullian support the rec. They may, however, have been quoting loosely. The word *ἀνδρί* would naturally occur to the mind of a copyist, while it is difficult to understand the introduction of *ἀδελφῷ*.

17. **μεμέρικεν** ℵB. *ἐμέρισεν* ACDEFG.

18. **κέκληται** ℵABDFG. Rec. *ἐκλήθη*.

28. **γαμήσῃς** ℵB, *γαμήσῃ* A, *λάβῃς γυναῖκα* DEFG. Rec. *γήμῃς*.

29. **ἐστιν τὸ λοιπόν** ℵABD. Rec. places *ἐστιν* after *τὸ λοιπόν* with E. Some MSS. and ancient versions have *ἐστιν* in both places. The punctuation varies with different editors. But there is early authority for that adopted in the text.

31. **τὸν κόσμον** ℵAB. DFG add *τοῦτον*. *τῷ κόσμῳ τούτῳ* rec. with E.

34. **καὶ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος κ.τ.λ.** The text here is in the greatest possible confusion, nor is it easy to give a clear idea of the various texts, punctuations and translations. First of all Tischendorf adds *καί* before and after *μεμέρισται* to the rec. text. He further accepts the rec. text as far as *μεριμνᾷ* on the authority of DEFG, Vetus Lat. Peshito, and some MS. of Vulg. After *ἡ γυνή*, Lachmann, Tregelles, Westcott and Hort add *ἡ ἄγαμος*, with B and Vulg. They leave these words out after *ἡ παρθένος*. ℵA have them in both places. There are thus the following main texts, *καὶ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος ἡ ἄγαμος μεριμνᾷ κ.τ.λ.* (Tischendorf). *καὶ μεμέρισται καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ κ.τ.λ.* (Tregelles, and Westcott and Hort), and *καὶ μεμέρισται καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος ἡ ἄγαμος*. So Lachmann. The punctuation also differs. The other editors mentioned place a period after *μεμέρισται*, connecting it with what goes before. Tischendorf and rec. have no stop there, and connect it with what follows. The Latin Fathers, apparently without exception, connect *μεμέρισται* with what follows. Tischendorf also places a colon after *παρθένος*. The uncials throw little light on the question of punctuation. It seems best on the whole to accept the rec. punctuation 'quum pro testimoniorum gravitate, tum pro sensu atque sententiarum loci cohaerentia' (Tischendorf). See more below.

ἀρέσῃ ℵABDEFG.

35. **σύμφορον** ℵABD.

εὐπάρεδρον ℵABDEFG.

37. **ἰδίᾳ** ℵAB. Rec. *αὐτοῦ* after *καρδίᾳ* with DEFG, Vet. Lat. and Vulg.

τηρεῖν ℵAB. *τοῦ* before *τηρεῖν* rec. DEFG.

ποιήσει ℵAB. *ποιεῖ* rec. DEFG, Vet. Lat., Vulg., Peshito.

39. [νόμῳ] rec. with EFG, Peshito and authorized Vulg., after δέδεται. Omit ℵABD, and some copies of Vetus Lat. and Vulg. It is no doubt a marginal gloss. Tertullian and Origen omit it.

1—9. Advice concerning Marriage and Celibacy.

The newly-converted Corinthians had evidently found themselves in a difficulty concerning marriage. The Jews in general, whatever ascetics like the Essenes and Therapeutæ among them may have done, set a high value upon it; while the best of the heathen philosophers were inclined to depreciate it, and certain sayings of our Lord (see Matt. xix. 5—12) seemed to support their view. The Corinthians had evidently written to consult St Paul on the point. The Apostle's advice may be thus summarized: that though the unmarried were, from their freedom from all entangling ties, most at liberty to serve God in any way that He might put before them, and though in the present season of temptation and persecution (vv. 26, 28) the unmarried would be spared much trial and anguish which would fall heavily upon married persons, yet that it was the duty of those who, in an unmarried state, were in danger of offending against that solemn law of Christian purity which he had just laid down, to 'marry, and so keep themselves undefiled members of Christ's Body.' The growth in these luxurious days of habits at variance with the simple and unostentatious life of the true Christian, places great difficulties in the way of those who would follow St Paul's advice, and is, therefore, the cause of an amount of immorality and misery which it were better to prevent than to be compelled to cure.

1. δέ. This carries on the thought from the last chapter. St Paul has not left the subject of glorifying God with the body. He has only entered upon a fresh branch of it. Having dismissed the question of the unlawful profanation of the body as a thing impossible for Christians, he proceeds to discuss whether they can serve God better in the married or unmarried state.

καλόν. Stronger than our 'it is good for a man,' which merely means 'it is to his advantage.' St Paul would say that celibacy is an 'honourable' estate, and that the reproach cast by Gentiles, and even Jews, on unmarried persons as being bad citizens was unjust. Still (ver. 2), on the ground of Christian prudence, it were best, as a rule, to enter into the married state.

2. **διὰ δὲ τὰς πορνείας.** Literally, **on account of the fornications**, i.e. the habitual practice of this vice in Corinth. See note on ch. vi. 13. We are not to suppose (see Meyer) that we have the whole of the Apostle's view of marriage, but simply that which connects itself with the question that has been asked him. To understand the doctrine of marriage, as generally delivered in the Christian Scriptures, we must compare John ii. 1—11; Eph. v. 23—33; 1 Tim. v. 14; Heb. xiii. 4; 1 Pet. iii. 1—7. 'These are questions of *casuistry*, which

depend upon the particular *case*, from which word the term casuistry is derived.' Robertson.

ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω. Calvin remarks that we have here a prohibition of polygamy.

3. **τὴν ὀφειλήν.** **What is due, the debt.**

4. **οὐκ ἐξουσιάζει.** A.V. *hath not power.* Better, **hath no right.** *ἐξουσία* sometimes stands for *power*, as in Rev. ix. 3. But the more usual sense of the word is *authority.*

τοῦ ἰδίου σώματος. **Over her own body.** Because in everything connected with the duties of married life each should consult the comfort, well-being, and happiness of the other before their own, and should be especially careful that they do not, by any selfishness on the part of either, 'cause their brother to offend'

5. **εἰ μήτι ἄν.** **Unless perhaps**; a permission hesitatingly given. On *ἄν* without a verb see Dr Moulton's note on Winer, *Gr. Gram.* p. 380. In later Greek (see Green, p. 230), *ἄν* is sometimes combined with *καί* and *ὡς* so as to produce a strengthened term, without being material to the syntax. Buttmann says that if we supply *γένοιτο* we depart from St Paul's *usus loquendi*, and that we must either supply the indicative or conjunctive. Or, Dr Moulton adds, we may supply *ἀποστερῆτε* or *γένηται*. It should be added that B omits *ἄν* altogether.

ἐκ συμφώνου, by mutual consent.

σχολάσητε. The rec. *σχολάζητε* would indicate a more habitual practice than the aorist, and may possibly, like the rest of the rec. text here, have had an ascetic origin.

ἦτε is more habitual than the rec. *συνέρχησθε*. The Apostle's language has been strengthened throughout in an ascetic direction.

ὁ Σατανᾶς. Cf. 1 Pet. v. 8.

διὰ τὴν ἀκρασίαν ὑμῶν. **On account of your incontinency**, not *for*, as A.V.

6. **κατὰ συνγνώμην.** A.V. *by permission.* Other commentators translate, *by way of indulgence.* But *συνγνώμη* properly means *pardon*, or *excuse.* So Calvin and Estius here. See Plato *Phaed.* 88 C *νὴ τοὺς θεούς, ὦ Φαίδων, συγγνώμην γε ἔχω ὑμῖν*. And Herod. I. 39 *συγγνώμη μέν, ὦ πάτερ, τοι*. See also Aristotle *Eth. Nic.* III. 1, IV. 5, V. 8. In VI. 11 he defines *συγγνώμη* as *γνώμη κριτικὴ τοῦ ἐπιεικοῦς ὀρθή*. Therefore we may paraphrase the passage thus: 'I say this as a fair and reasonable concession to your circumstances. But it is not to be regarded as a positive command.'

7. **θέλω δέ.** The rec. text has *γάρ*, which makes the passage far clearer, and was probably substituted for that reason. We must render '**but** *I wish.*'

ἕκαστος ἴδιον ἔχει χάρισμα. Cf. Matt. xix. 11, and Epictetus, *Enchir.* c. 33 *μὴ μέντοι ἐπαχθὴς γίνου τοῖς χρωμένοις, μηδὲ ἐλεγκτικός,*

μηδὲ πολλαχοῦ τό, ὅτι αὐτῷ οὐ χρῇ, παράφερε. For *χάρισμα* see i. 7, xii. 4.

8. χήραις. Cf. 1 Tim. v. 11, 14.

10—16. MUTUAL OBLIGATIONS OF MARRIED PERSONS.

10. οὐκ ἐγὼ ἀλλὰ ὁ κύριος. The Apostle is quoting our Lord's words in Mark x. 11, 12. No distinction is intended between what he, as a private individual, enjoined, and what God commanded. 'He never wrote of himself, being a vessel of the Holy Ghost, Who ever spoke by him to the Church.' Dean Alford.

χωρισθῆναι. Literally, **be separated**, but not implying that the separation took place without her consent. The Apostle would seem here to be speaking of *voluntary separations*, not of such violations of the fundamental principle of marriage (see ch. vi. 15—18) as are glanced at in Matt. xix. 9. So Chrysostom on ver. 12: 'Here there is hope that the lost member may be saved through the marriage, but in the other case *the marriage is already dissolved.*' Such voluntary separations were contrary to the command of Christ, and could only be allowed (see ver. 15) under very exceptional circumstances.

11. ἐὰν δὲ καί. Nearly equivalent to our 'but if, after all,' or 'but if she *be* separated' (with the emphasis on 'be').

χωρισθῇ. Literally, **be separated**, as above. There were great facilities for divorce, both under the law of Greece and that of Rome, in St Paul's day, but the facilities were greater for the husband than for the wife. At Athens the husband could dismiss his wife at will. At Sparta failure of issue was regarded as a sufficient reason. Thus the Ephors, we are told by Herodotus (v. 39), sent for Anaxandrides and urged him, lest the race of Eurysthenes should be extinct, to put away his wife. Something similar is related by the same historian (VI. 61—3) of Ariston. So in Roman law, the husband had originally the full disposal of the wife's person and liberty, but this harsh regulation was resented by the wives, and in the days of the empire the wife also obtained the power of divorce. Cicero and Caesar both divorced their wives. Juvenal (*Sat.* VI. 229, 230) speaks of the fatal facility of divorce, possessed by the wives in his day: the then accepted theory being that whatever put an end to conjugal affection was sufficient to dissolve marriage. See Art. *Divortium* in Smith's *Dictionary of Antiquities*, and Merivale's *History of Rome*, Vol. IV. The Jewish law of divorce was also very lax. See Matt. v. 31, 32; Deut. xxiv. 1.

μενέτω ἄγαμος. Let her not, that is, contract another marriage, which she was free by the law to do.

ἀφιέναι. The inf. after *παραγγέλλω*.

12. οὐχ ὁ κύριος. That is, there has been no precept given by Christ Himself in the particular case now referred to, therefore St Paul falls back on the general inspiration given by Christ to His

Apostles. Compare ver. 40 (where see note), and John xvi. 13. 'Christ lays down the general rule, the Apostles apply it to particular emergencies.' Stanley.

ἀφιέτω. Not the technical legal word for divorce ('put away,' A.V.). It relates to the *effect* of divorce, not the legal process. R.V. rightly, **leave**, as A.V. in ver. 13.

14. ἡγίασται. Hath been sanctified, i.e. by the union of the unbeliever with the believer. The sacred character imparted by Christianity has, since it imparts union with Christ the Lord of all, a power to overcome the unregenerate condition of the non-Christian partner in wedlock. Meyer's note is very striking here. He says that 'the Christian sanctity affects even the non-believing partner in a marriage and so passes over to him that he does not remain a profane person, but through the intimate union of wedded life becomes partaker (as if by a sacred contagion) of the higher divinely consecrated character of his consort.' And this is because matrimony is 'a holy estate instituted of God.' For the much stricter view under the Law, Dean Stanley refers to Ezra, ch. ix., and Nehemiah ix. 2, xiii. 23—28. But these marriages were contracted in defiance of the prohibition in Exod. xxxiv. 16; Deut. vii. 3, 4, a prohibition rendered necessary by the surrounding idolatry and its attendant licentiousness. They stand upon a different footing to marriages contracted *before* admission into covenant with God. Observe that when in the right path, holiness is a stronger force than evil. But (see vi. 15) when once we overstep its bounds, evil is more powerful than good.

ἐν τῇ γυναικί. 'By virtue of his union with the (believing) wife.' Cf. Soph. *Aj.* 519 *ἐν σοὶ πᾶσ' ἔγωγε σώζομαι* i.e. by virtue of my union with thee am I kept altogether free from harm.

ἐπεὶ ἄρα...ἐστιν. Since in the opposite case your children are unclean, the indicative marking more strongly the natural result of a supposition contrary to that of the Apostle than the subjunctive rendering of the A. and R. V.

νῦν δὲ ἅγιά ἐστιν. This principle applies also to the children of such a marriage. The sanctity, i.e. the consecration, of the parent possessing the life of Christ, and living in holy wedlock with an unbelieving husband or wife, descends to the child, which from its birth may be regarded as 'holy to the Lord.' 'Which we may not so understand as if the children of baptized parents were without sin, or grace from baptized parents derived by propagation, or God by covenant and promise tied to save any in mere regard of their parents' belief: yet to all professors of the name of Christ this pre-eminence above infidels is freely given, that the fruit of their bodies bringeth into the world with it a present interest and right to those means wherewith the ordinance of Christ is that His Church shall be sanctified.' Hooker, *Ecclesiastical Polity*, Book v. lx. 6. This holds good, however, only of such marriages as were contracted before conversion. Christians were forbidden in ver. 39 and in 2 Cor. vi. 14, to contract marriages with the heathen.

15. οὐ δεδούλωται. Literally, **is not enslaved.** The Roman Catholic divines, e.g. à Lapide and Ambrosiaster, as well as the Canon law, held that in the case of the heathen partner divorcing the other when he or she embraced Christianity, the Christian was justified in contracting a fresh marriage. See Wordsworth, *in loc.* Also Chrysostom cited above, ver. 10. The law countenanced this view, for after divorce the previous marriage had of course no validity.

ἐν εἰρήνῃ. In peace, as R. V., and A. V. in margin.

16. τί γὰρ οἶδας. Until the 14th century the meaning of this passage was supposed to be that the believing partner was to remain with the unbeliever, in hope of bringing about his conversion. See 1 Pet. iii. 1. But Lyra then pointed out that the opposite view was more agreeable to the context. The preceding verse recommends departure, and the following verse, beginning with a qualifying particle '*but*' or more literally *except*, *only*, seems to imply that the advice in ver. 15, 16 was to be looked upon as referring to a particular case and was not to be tortured into a general rule. For the insisting on marriage rights when the unbelieving party to the contract was desirous of dissolving it was an attempt at compulsion which was undesirable in itself, and might not, after all, be followed by the salvation of the unbeliever. Dean Stanley remarks on the influence of the earlier interpretation upon history in such marriages as that of Clotilda with Clovis and of Bertha with Ethelbert of Kent.

17—24. Christianity not intended to revolutionize the Relations between the Believer and Society.

17. εἰ μή. Only. Not exactly equivalent to 'but,' for this (see Bp Lightfoot on Gal. i. 19) is never the case. The meaning is no general rule can be laid down to meet all cases, except this, 'let every one walk in the course God has marked out to him.' See next note.

ὡς μεμέρικεν ὁ κύριος. As the Lord hath appointed. The permission to live apart from a heathen husband or wife is given only to meet a special case, that in which the unbelieving partner demands the separation. The general rule is, *remain in the condition in which you were called.* That was the rule which St Paul was giving to his converts wherever he went. He now proceeds to give two remarkable illustrations of his principle, calculated at once to arrest and fix the attention of the Corinthians. He applies it to the relations of Jew and Gentile; and to those of slave and freeman, and thus shews that Christianity was not intended to introduce a violent revolutionary element into society, but to sanctify existing relations until the time came that they could be amended. 'Christianity interferes indirectly, not directly, with existing institutions.' Robertson. Cf. Luke xii. 13—15.

διατάσσομαι. This would seem to be the present of habitual action; 'this is what I am ordering in all the Churches,' and not merely at Corinth. *πάσαις* is emphatic.

18. περιτετμημένος τις. Many Jews, we are assured, were ashamed of their Judaism, and were desirous to obliterate all the outward signs of it. (1 Macc. i. 15.) This feeling would receive an additional impulse from conversion to Christianity. But though St Paul evidently considered that Jews, when converted, were at liberty to dispense with the observance of the Jewish law (ch. ix. 21), he here intimates equally clearly his conviction that they had a perfect right to continue in its observance if they thought fit to do so. *τις*, according to many editors, does not involve a question: '(Suppose) a man is called who has been circumcised.'

ἐν ἀκροβυστίᾳ. That the Gentiles were free from the obligation of the Jewish law was decided in the conference held at Jerusalem (Acts xv.) and after some wavering (Gal. ii. 11—21) it was set at rest, principally by the courage and clear-sightedness of the great Apostle of the Gentiles.

κέκληται. It is easy to see how the rec. *ἐκλήθη* was substituted here. It was not observed that in the former place it was connected with a perf. participle, and so the change of tense seemed a solecism. But it is strictly accurate. 'A man was called who has been circumcised. Let him not become uncircumcised. Or he has been called when in a state of uncircumcision. Let him not be circumcised.'

19. ἡ περιτομὴ οὐδέν ἐστιν. It is not circumcision or uncircumcision that are of any value in themselves. No external act has any inherent value. It is simply the keeping of God's commands which avails with Him. It is obvious that this reasoning is equally true of the two Sacraments of the Christian covenant. It is not the reception of the Sacraments in themselves, as a mere *opus operatum*, which profits us, but their reception in obedience to a Divine command, and in the spirit, and for the purposes which God designed in their institution. Infant baptism, it is obvious, profits nothing save when the gift bestowed is made use of afterwards.

20. κλήσει. The word (see note on ch. i. 26) does not mean *calling* in our modern sense of the life *to which* a man has been called; but refers to God's act. 'Let every man abide,' not in the condition which God *placed* him by the call, but in the condition in which that call *found* him. For God's call is not intended to change our earthly position, but to enable us to serve God in it. The passage cited by so many commentators from Ovid's *Fasti* 'Qua positus fueris, in statione mane' (or rather *manes*) relates to an altogether different subject. But Aristophanes (*Wasps*, 1431) has *ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην*. Cp. Cicero 'quam quisque novit artem in ea se exerceat.' And Marcus Aurelius *Meditations* IV. 31 *τὸ τέχνιον ὃ ἔμαθες φίλει, τούτῳ προσαναπαύου.*

21. μή σοι μελέτω. Trouble not thyself about it.

μᾶλλον χρῆσαι. This may either be interpreted (1) 'use *freedom*,' or (2) 'use *slavery*.' Dean Stanley remarks of this passage that its interpretation 'is one of the most evenly balanced questions in the New Testament.' But the context, the position of the word *καὶ* in the

former part of the sentence (its literal translation would seem to be **but even if thou canst be made free**), and the fact that the word translated *use* has often the sense *undergo*, *endure* (for examples see Dean Alford's note), make it probable that the second is the correct interpretation, and that the slave is here instructed as a rule to refuse freedom if offered. 'If when you were called you were a slave, do not let it trouble you, and even if you have the chance of becoming free, do not jump at it.' And the strongest objection to this interpretation, namely, that Christianity has always allowed men to occupy a position of more extended usefulness if offered to them, is obviated by the fact that St Paul does not absolutely forbid his converts to accept liberty; he merely instructs them to prefer to remain in the condition in which they were called, unless some very strong indication of God's will bade them leave it, such as was manifested in the case of Onesimus. See Ep. to Philemon. The doctrine of Christian liberty was intended to make men free *in*, not *from*, the responsibilities of their position. But as St Peter reminds us (1 Pet. ii. 16; 2 Pet. ii. 19) the doctrine of Christian liberty could be abused. It was abused when it induced among the newly-converted a restlessness and dissatisfaction with their lot, which would have rendered Christianity a source, not of peace, but of confusion (cf. ver. 15, and ch. xiv. 33). See the whole question discussed in the Introduction to Bishop Lightfoot's Commentary on the Epistle to Philemon.

22. **ἀπελεύθερος.** Not *freeman*, with most of the English translators, but with Vulg., Calvin, Beza and the R.V. **freedman**. Cf. Soph. *Fragm.* 677 εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος. It is the glory of the religion of the Cross that it conquers the world by submitting to it. Neander, *Church History*, Sec. 1, A remarks on the astonishment which must have been felt when the slave, without rebelling against the condition in which he found himself, discharged all its duties with greater fidelity than before, and yet shewed an elevation of soul utterly unusual in men in his position. But the indirect influence of Christianity (see note on ver. 17) has introduced a tone of feeling which has struck at the root of slavery and, in Christian society at least, put an end to it.

δοῦλός ἐστιν Χριστοῦ. Cf. Eph. vi. 6; James i. 1; 2 Pet. i. 1; Jude 1.

23. **τιμῆς ἠγοράσθητε.** See ch. vi. 20.

δοῦλοι ἀνθρώπων. **Slaves of men.** Let your minds and spirits be free, whatever may be your outward condition, i.e. be indifferent to mere external relations altogether, for though man may enslave the body he cannot enslave the soul. We may profitably compare the tone of this passage with that of Epict. *Enchir.* 19 σὺ δὲ αὐτὸς οὐ στρατηγὸς, οὐ πρύτανις ἢ ὕπατος εἶναι θελήσῃς, ἀλλ' ἐλεύθερος· μία δὲ ὁδὸς πρὸς τοῦτο, καταφρόνησις τῶν οὐκ ἐφ' ἡμῖν. καταφρόνησις, save of the αἰσχύνη τοῦ σταυροῦ, is nowhere represented as a Christian virtue. Even 'contempt of the world' is an expression which savours more of the heathen philosopher than of Christ.

24. παρὰ θεῷ. Cf. Matt. xix. 26; Rom. ii. 11. 'With God in union of spirit.' A repetition of the precept of ver. 20, under a more solemn sanction. The believer is reminded Who it is that hath ordained his condition, as a *sufficient reason that he should be contented with it.*

25—38. General Instructions concerning the Marriage of Virgins.

25. παρθένων. Unmarried women. St Paul now returns to the question of marriage. But before he enters upon the question of the marriage of virgins, he treats, according to his usual rule, of the general principle of which theirs is a particular case. The time is short, and he would have all as free from care as possible.

ἐπιταγὴν κυρίου οὐκ ἔχω. See ver. 10, note.

γνώμην δὲ δίδωμι. But I give my opinion. See 2 Cor. viii. 10. The form of the expression is unusual in classical Greek. In later Greek, however, it occurs not unfrequently, as in Diod. Sic. *Biblioth. Hist.* xx. 16 *τὴν ἐναντίαν δοὺς γνώμην.*

πιστός. The word means in the N.T. (1) trustworthy, (2) believing. See ch. iv. 2 for (1) and for (2) 2 Cor. vi. 15. Here (1) is preferable.

26. καλόν. See ver. 1.

διὰ τὴν ἐνεστῶσαν ἀνάγκην. On account of the immediate necessity, or perhaps *distress.* *ἀνάγκη* is translated *necessity* in ver. 37, and this is its literal meaning. But it frequently in the New Testament, as in the Septuagint, has the sense of distress, as in Luke xxi. 23; 2 Cor. vi. 4, xii. 10; 1 Thess. iii. 7. Here it means either (1) 'the great tribulation' which was to precede our Lord's coming (see Matt. xxiv.; Mark xiii.; Luke xxi.; Rev. vii. 14), or (2) the general distress and anxiety which was sure to attend the profession of Christianity in those times, or (3) the necessity of the believers' present position.

τὸ οὕτως εἶναι, thus to be, as explained in the next verse.

28. θλῖψιν δὲ τῇ σαρκί. Tribulation, either as in the case of Monica, when she saw her son Augustine falling into sin and infidelity, or as many other Christian parents whose souls the 'sword' of the executioner was destined to 'pierce through,' as they beheld the martyrdom of their children.

ἐγὼ δὲ ὑμῶν φείδομαι. The present implies habitual purpose. Either (1) the Apostle from his tenderness towards them spares them the recital of the many sorrows that will befall them, or (2) he is anxious to spare them the sorrows themselves. See note on next verse.

29. τοῦτο δέ φημι. The conclusion of the whole matter. The time is short, the world is passing away. In whatever condition a man is, let him live in a constant state of readiness to abandon it at the bidding of God. Let him keep his soul unfettered by the ties, the

enjoyments, and above all, the cares of this life. There are several ways of rendering this passage, but they do not materially affect the meaning.

ὁ καιρός. The present order of things.

συνεσταλμένος. Is drawing to a close. Literally, *has been drawn together*. St Paul here expresses the idea so common in his day, that the end of the present dispensation was to be expected immediately. See 1 Thess. iv. 15—18, and note on ver. 31. 'But in such times as these let those that have wives be as those that have none, as St Paul said when he told his people under the Roman emperor to be above begetting slaves or martyrs. A man of the people should keep himself as free from incumbrance as he can just now. He will find it more easy to dare and suffer for the people when the time comes.' Kingsley, *Alton Locke*, c. 10.

τὸ λοιπόν. The punctuation of the different editors varies here a good deal. Some take *τὸ λοιπόν* with what goes before, in which case we must render *the time which remains is shortened* (or *is shortened from henceforth*). So the Peshito. But the Vetus Lat. and Vulg., as well as Tertullian, connect *τὸ λοιπόν* with what follows. So Tischendorf, Westcott and Hort (text).

ἵνα. See note on ch. iv. 2. It is impossible to suppose that the Apostle meant that the time was shortened *in order that* the disciples might live the life he proceeds to describe.

30. καὶ οἱ χαίροντες ὡς μὴ χαίροντες. 'Look round this beautiful world of God's: ocean dimpled into myriad smiles; the sky a trembling, quivering mass of blue, thrilling hearts with ecstasy; every tint, every form, replete with beauty. God says, "be glad." Do not force young, happy hearts to an unnatural solemnity, as if to be happy were a crime. Let us hear their loud, merry, ringing laugh, even if sterner hearts can be glad no longer; to see innocent mirth and joy does the heart good. But now observe, everlasting considerations are to come in, not to sadden joy, but to calm it......We are to be calm, cheerful, self-possessed; to sit loose to all these sources of enjoyment, masters of ourselves.' Robertson.

κατέχοντες. This word is used in two different senses in the N. T. Here, and in 2 Cor. vi. 10, the intensitive sense of *κατά* in composition is required (see note on next verse). In 2 Thess. ii. 6, 7, the sense of holding *back* must be given. In Rom. i. 18, it is doubtful which sense is to be preferred. *μή* throughout the whole of this passage denotes that the proposition is *hypothetical*.

31. τὸν κόσμον. See Critical Note. The rec. text is a grammatical correction. The accusative after *χρῆσθαι* is not found elsewhere in N. T., nor in classical Greek. See Meyer *in loc*.

καταχρώμενοι. Either, **as not using it to excess**, as in ch. ix. 18, or, with A. V. **as not abusing it.** Cf. the Latin *abutor*, which has both meanings.

παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. Is passing away, as a scene in a theatre (see Stanley and Alford's notes). This translation brings out yet more clearly the belief of the early Church in the speedy coming of Christ. Cf. 1 John ii. 17. Also 2 Pet. iii. 10.

32. ἀμερίμνους. Free from anxiety. One great reason why the Apostle recommends celibacy is the freedom that it gives from anxiety about worldly matters, the opportunity it offers of 'attending upon the Lord without distraction.' But the Apostle does not desire his advice to be a snare to entangle those who feel that they can serve God with *less* distraction in the married state. He leaves it to all to decide for themselves according to their sense of what is most desirable and becoming in their own case. The words *ἀμερίμνους, μεριμνᾷ*, translated 'without carefulness,' 'careth,' in A.V., were intended, as in Matt. vi. 25, 27, 28, 31, 34 (where our translation has 'take thought'), to express the idea of trouble, anxiety. See R. V. **Anxiety, anxious,** however, convey a clearer idea to readers in the present day.

34. καὶ μεμέρισται. See Critical Note. The Vulgate, Calvin, Lachmann, Tregelles, Westcott and Hort and others place a period after *μεμέρισται*. Tischendorf decidedly rejects this ('nihil nobis placet'), and Jerome himself (the translator of the Vulgate) admits that it is not the translation he has found in his Latin copies. But that translation he rejects as incompatible with 'Apostolic truth.' The objection to placing a period after *μεμέρισται* is twofold. (1) *γυνή* is used throughout this chapter in the sense of *wife*, as distinct from *virgin*. (2) *μερίζω* is not used in N.T. and seldom, if ever, elsewhere, in the sense of *distract*, which is (in N.T.) expressed by *μεριμνάω* or *περισπάω* (see below). On these grounds Tischendorf's punctuation seems preferable. The literal rendering then is *And both the wife and the virgin have been divided off* from each other, and the sense is that a distinct path in life has been marked out for the wife and the virgin, or as Bp Wordsworth translates 'the wife and the virgin, *each has her appointed lot*.' So Chrysostom. For *μερίζω* see ver. 17. Also i. 31 (where we could hardly translate 'Is Christ *distracted?*'); Mark iii. 26, vi. 41; Rom. xii. 3; 2 Cor. x. 13. We may also compare the use of *μεμερισμένον* in Lucian, *Deorum Dial.* xxiv. 1 *ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον.*

35. βρόχον. 'Snare,' A.V. Better *noose*.

εὐπάρεδρον. Literally, **sitting conveniently before** (or **beside**). Dean Stanley refers to Martha and Mary in Luke x. 39—41, as an exact illustration of this expression. Martha is 'cumbered with much serving,' Mary sits at Jesus' feet.

ἀπερισπάστως. The word *περισπάω* is a very expressive one and is precisely equivalent in Luke x. 40 to our *distracted*. Here the meaning is, not drawn in different directions by various considerations.

36. δέ. *On the other hand.*

ἀσχημονεῖν. See Lucian, *De Sacrif.* c. 7 *ἡ Ῥέα δὲ πῶς οὐκ ἀσχημονεῖ;* Our modern colloquial English has imitated this expression. It is

'bad form' to do this or that. See ch. xii. 23, xiii. 5, and Rom. i. 27; Rev. xvi. 15. See also εὐσχήμον, ver. 35 and ch. xii. 23, 24, xiv. 40.

τὴν παρθένον αὐτοῦ. I.e. *his daughter*. The advice here given is to *parents*. In St Paul's time, and in most continental countries now, it is the parents who decide on the marriage of their children. In France, and in some other foreign countries, the young people very often do not even see one another before they are contracted. But St Paul thinks it might in some cases be 'unseemly' conduct on the part of a parent to refuse a proposal of marriage for a daughter who desired to serve God in the married state. 'That the maiden's will should be left entirely out of account by Paul can surprise no one who is aware of the power given to fathers among the Jews (comp. Ewald. *Alterth.* p. 287) and Greeks (Herm. *Privalterth.* § 30 ff.).' Meyer.

ἐὰν ᾖ ὑπέρακμος. Either (1) as A. and R.V., *if she be past the flower of her age*, or more probably (2) *if she have reached the age of maturity*, implying her having past the period at which she attained it. The word is not found in classical Greek. In Eustathius, the well-known commentator on Homer, the word is used in sense (1). Here the context seems to require (2). The classical equivalent for (1) is *παρακμάζω*. Aesch. *Epist.* 10 uses *ὑπέρωρον* in sense (2).

καὶ οὕτως ὀφείλει γίνεσθαι. Literally, **and so it ought to be**; that is, if it be fair and reasonable that the wish of either or both parties should be carried out, and it would be harsh to act otherwise. Some think that the reference is to the disgrace incurred by a maiden, especially a Jewish maiden, who had passed the age of maturity and was still unmarried—a disgrace which also attached to a Jewish father who had not provided a suitable marriage for her. Cf. Ecclus. vii. 25, 'Marry thy daughter, and thou hast performed a weighty matter.' The Rabbis advised rather that a slave should be released as a husband for the daughter, than that she should remain unmarried. Others, again, think that the danger of sin (vv. 2, 5, 9) is here referred to. See Ecclus. xlii. 9.

γαμείτωσαν. I.e. the daughter and her suitor.

37. μὴ ἔχων ἀνάγκην. This might be the case either (1) if the maiden be not specially desirous for the married life, or (2) if her hand be not sought in marriage, or (3) if, when sought, she be unwilling to accept the proposal. The language of the Apostle embraces all three suppositions.

ἐξουσίαν δὲ ἔχει. The legitimate authority of the parent is great, but he has no right to treat his children as mere chattels. He can only be said to have 'power over his own will' when he can act without selfishly thwarting the reasonable wishes of those whom God has committed to his care.

καὶ τοῦτο κέκρικεν. 'If in other lighter actions nothing is permitted to children without the authority of their parents, much less is it desirable that freedom should be given them in contracting matrimony.' Calvin.

τηρεῖν τὴν ἑαυτοῦ παρθένον. To keep *his own daughter* at home unmarried.

38. καὶ ὁ γαμίζων. The idea in the Apostle's mind is that *both* do well. But whether we read *καί* or *δέ* in the apodosis, the sentence involves an *anacolouthon*. The difference between the rec. *ἐκγαμίζων* and the text is that the former emphasizes the *parting* with the daughter, 'marrying her *off*,' as we say, while the latter signifies the simple giving in marriage. The reading *ποιήσει* implies that the practice the Apostle is recommending is not a common one at present but that he hopes it will become so. It was the failure to discern this which led to the correction into the more obvious *ποιεῖ*.

39, 40. The Second Marriage of Women.

39. γυνὴ δέδεται. The perfect marks the permanent nature of the marriage contract. See Rom. vii. 2.

ἐὰν δὲ κοιμηθῇ ὁ ἀνήρ. Literally, **if her husband sleep**, or rather, perhaps, **be laid to sleep**, the word generally used of the death of Christians, of the saints of the old covenant and even of the heathen. The phrase is as old as Homer. See *Il.* xi. 241, and Soph. *Electr.* 509 *ὁ ποντισθεὶς Μυρτίλος ἐκοιμάθη*. Cf. Matt. xxvii. 52; John xi. 11; Acts vii. 60, xiii. 36. St Paul uses it in ch. xi. 30 and ch. xv. 6, 18, 20, 51, and in 1 Thess. iv. 13, 14, 15. The writers of the Old Testament also described death thus, as, for instance, in Deut. xxxi. 16; 1 Kings ii. 10; Dan. xii. 2. Thus death is robbed of half its terrors. It is a condition of partially, not wholly, suspended consciousness; a waiting of the soul, in union with its Lord until the great awakening. Calvin remarks that to infer from this passage that the soul, separated from the body, was without sense or intelligence, would be to say that it was without life. See 2 Cor. xii. 2. The aorist here, as in *ἀπέθανον*, refers not only to the past act, but to the present condition.

μόνον ἐν κυρίῳ. Cf. 2 Cor. vi. 14. The marriage of widows was discountenanced, but not forbidden. Under certain circumstances it was even enjoined. See 1 Tim. v. 9, 11, 14. But under all circumstances mixed marriages were to be avoided.

40. δοκῶ δέ. Not that there was any doubt in the Apostle's mind on this point. The word used implies full persuasion that in the advice he had given he was speaking under the direction of the Holy Spirit.

κἀγώ. Not, as A.V. 'I think also,' but 'I think that I, too,' as well as others.

CHAPTER VIII.

2. **ἐγνωκέναι** ℵABDEFG.

[*οὐδέν*] after **οὔπω** omit ℵABDFG. Vetus Lat. Vulg. E and Peshito insert it.

ἔγνω ℵABDFG. *ἔγνωκε* rec. with E.

4. [*ἕτερος*] after **θεός** omit ℵABDEFG Vetus Lat. Vulg. Irenaeus. Rec. inserts with Peshito. Most probably a marginal gloss.

7. **συνηθείᾳ** ℵAB. Rec. *συνειδήσει* DEFG Vetus Lat. Vulg. Peshito, Tertullian (*De Pudicitia* c. 14). It is very difficult here to tell which is likely to be the original reading and which the gloss. The early authority of Tertullian will weigh with many in favour of the rec. text, and the fact that the citation is not verbal proves that his text has not been corrected to agree with the copies of the N. T. *συνήθεια*, however, only occurs once again in St Paul's writings (ch. xi. 16) and then in a slightly different sense.

8. **παραστήσει** ℵAB. *παρίστησι* rec. with DE Vetus Lat. Vulg. Orig.

οὔτε ἐὰν φάγωμεν. This is the order of ℵDEFG Vetus Lat. Vulg. (authorized ed.) and Peshito, and many of the earlier Fathers. Lachmann, Tregelles, and Tischendorf in his earlier editions, transpose the order, placing *ἐὰν μὴ φάγωμεν* first with AB and some MSS. of Vulg. Internal evidence would favour the connection between *μὴ φάγωμεν* and *ὑστερούμεθα*. Tregelles and Westcott and Hort, however, retain this connection, but invert the order of the two sentences ending with *περισσεύομεν* and *ὑστερούμεθα*.

11. **ἀπόλλυται γάρ** ℵB, *ἀπόλλυται οὖν* A, *καὶ ἀπόλλυται* D. Rec. *καὶ ἀπολεῖται* EFG Peshito, Vulg. and Irenaeus. The copies of Vetus Lat. are divided.

1—13. The Question of Meats offered in Sacrifice to Idols.

There is a great general similarity between this chapter and Rom. xiv. The question comes before the reader there in a somewhat different form. There rules are laid down concerning clean and unclean meats; here about meats offered in sacrifice to idols. There the weak brother is a Jew; here he may be also a Gentile. See note on ver. 7. But this difference only brings out in stronger relief the identity of the principle, as laid down in ch. vi. 12 of this Epistle (where see note). Matters of this kind are purely indifferent in themselves. It is only so far as they are likely to affect the conduct of others that they become important. The Christian was not to be over-scrupulous; not to fret himself about the lawfulness or unlawfulness

of this or that particular act, but to consider all questions of this kind on the broad general ground of the welfare of the community, and therefore, as a matter of course, of the individuals who composed it. The instructed Christian knew well enough that an idol was but a piece of wood or stone. But all were not so enlightened. Each was therefore bound to consider the effect of his conduct on others, and not simply to act as if he were the only party concerned. By the decision in Acts xv. 23—29, the Gentile converts were specially forbidden to eat meats offered to idols. Why does St Paul, it may be asked, make no reference to that decision here, and in some cases give a different one? It would seem that the directions given in Acts xv. were intended for special circumstances, and not for an universal rule. The letter containing them was addressed only to the Churches of Antioch, Syria, and Cilicia, and was probably intended to allay the violence of the dissensions between Jewish and Gentile converts.

1. δέ. **Next**, as we should say. The Apostle answers another of the questions which have been submitted to him.

εἰδωλοθύτων. These were the parts of the sacrifice not consumed by fire, but reserved, as in the Jewish peace-offerings (see Lev. vii. 15, 16, xxii. 30), for the use of the priest and the worshipper. Sometimes (see ch. x. 25) the meat not consumed was sold in the shambles as ordinary butcher's meat, without any notification that it had ever formed part of a sacrifice. 'Most public entertainments,' says Dean Stanley, 'and many private meals, were more or less remotely the accompaniments of sacrifice.......This identification of a sacrifice and a feast was carried to the highest pitch among the Greeks. Sacrifices are enumerated by Aristotle (*Ethics* VIII. 9), and Thucydides (II. 38), amongst the chief means of social enjoyment.' Hence the difficulty referred to in the present chapter was likely to be an extremely pressing one. Among the Jews (Num. xxv. 2; Ps. cvi. 28) to partake of heathen sacrifices was strictly forbidden. See also Rev. ii. 14. For a description of heathen sacrifices, see Homer, *Iliad*, Book I. 606—13. Cf. also Horace, *Odes* III. viii. 6, 7: 'Voveram dulces epulas et album ...caprum.'

ὅτι πάντες γνῶσιν ἔχομεν. Some have supposed a parenthesis commencing at *ὅτι*, 'because we all have knowledge,' and including the whole passage between these words and 'we know that an idol,' &c., in ver. 4, where the construction in ver. 1 is resumed. But it is better to regard the parenthesis as beginning at 'Knowledge puffeth up,' and extending thence to the end of ver. 3, and thus avoid the use of *οἴδαμεν ὅτι* in two senses in the same passage. The Apostle's words are not to be regarded as ironical. Admission into the Christian Church brought with it a vast amount of spiritual, and even intellectual, enlightenment. 'I do not undertake to teach you as men destitute of knowledge; but ye are to be admonished to use what ye have well and prudently.' Estius. This commentator further remarks that there is no contradiction between this verse and ver. 7, inasmuch as here it is knowledge gene-

rally that is spoken of, whereas there a particular sort of knowledge is meant. The meaning of this apparent digression is, 'We all know that Christians, by virtue of their fellowship with Christ, possess knowledge; but it is not upon their knowledge that they are to rely. "And yet shew I you a more excellent way."'

ἡ γνῶσις φυσιοῖ. Knowledge is a good thing in its way, but it needs to be under the guidance of a higher principle. We may know that 'an idol is nothing in the world.' And all the use we may make of that knowledge may be to despise the poor creature who does *not* know what we know, and to use the liberty our knowledge gives us in a way to do him infinite harm. Something else than a knowledge like this is wanted in order to 'build up' the Church.

ἡ δὲ ἀγάπη οἰκοδομεῖ. Love buildeth up. Nothing has done more to obscure the connection between different passages of the New Testament, and to weaken our sense of the identity of sentiment between its different writers, than the use sometimes of the English word *love*, and sometimes of the word *charity*, derived from the Latin *caritas*, to translate the Greek word uniformly used throughout. *Οἰκοδομεῖ* introduces a metaphor taken from the gradual building of a house, and applied either (1) to the gradual formation of individual character, or (2) to the growth of the Christian Church. The word is found in both significations in ch. xiv. 4, but it is more commonly used in the second. See Eph. iv. 12, 16, also ch. xiv. throughout; and notes on ch. iii. 17, vi. 19. 'It is love that edifieth;' love that builds up both the character of the individual man and the society, each member of which is 'chosen in Christ,' to be 'holy and without blame before God *in love*.' Cf. also 1 Tim. iii. 15; 1 Pet. ii. 5.

2. **ἐγνωκέναι.** This word implies the knowledge which comes from observation and experience. The rec. *εἰδέναι* would substitute rather the idea of intuitive knowledge. See above, ii. 11, note.

οὔπω ἔγνω. He has never yet known. The aor. here is equivalent to the English perfect, in the sense of a condition which has become habitual.

καθὼς δεῖ γνῶναι. We may be puffed up by our knowledge, but it is with very little reason. Whatever our knowledge, it is at present very imperfect. There are 'more things in heaven and earth than are dreamed of in our philosophy.' The truest and most perfect knowledge, the Apostle hints, comes from God, and its name is love.

3. **οὗτος ἔγνωσται ὑπ' αὐτοῦ.** Cf. 1 John iv. 10. Also *ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν ib.* ver. 7. St Paul carefully corrects his language in Gal. iv. 9, to avoid any mistake on the question of the source whence our moral qualities come. Cf. also ch. xiii. 12. St Paul and St John alike draw their inspiration from Christ's own teaching on this point. See John vi. 37, 44, 45, 65. Observe the perfect. If a man loves God, he must already have been 'known by Him'. The distinction between the disciple of Christ and the man of this world is that the latter seeks to know, the former to be known.

4. **περὶ τῆς βρώσεως.** The Apostle now comes more closely to the point than in the *οἴδαμεν* of ver. 1. There the question is described as concerning meats offered to idols. Now he specifies more exactly that his remarks apply to the *eating* of such meats. *βρῶσις* is strictly the *act of eating*, *βρῶμα* the *food eaten.*

οὖν. 'Therefore;' a conclusion from what has gone before. This militates against the idea that the former verses are to be regarded as a parenthesis.

εἴδωλον. Some have translated, 'there is no idol in the world.' But a reference to the original sense of the word makes this rendering more than doubtful. Originally applied to the forms of the spirits in Hades, it came to mean mere phantoms of the mind (see Plat. *Phaed.* 66 c). Even in the LXX., where it has the modern meaning of our word *idol*, it came to have that meaning as the rendering of a Hebrew word signifying 'vain, empty shadows' (*μάταια* often in LXX.). Sir W. Scott, in his Introduction to the *Fortunes of Nigel*, speaks of the 'Eidolon or representative Vision' of the Author of Waverley. There can be no doubt that both significations of the word were present to St Paul's mind. 'There is no such thing as that which the idol represents. It is but a shadow, a figment of the imagination.'

5. **καὶ γὰρ εἴπερ εἰσίν.** 'For even if we admit that there are,' a supposition the truth of which the Apostle immediately concedes. *εἴπερ* with the present is equivalent to *since.*

ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί. The Apostle here certainly gives his adhesion to the existence of these beings, though he does not (see next verse) regard them as divine. They exist, and are *called θεοί* by the heathen. But the term is a misnomer. *δαιμόνια* is the proper title for those spiritual beings whom the heathen worship. But an idol is nothing whatever. See ch. x. 19, 20. What St Paul would deny is that the *εἴδωλον* or representation had any sort of affinity with the beings who really rejoiced in men's ignorance on this point, and profited by it. On this mysterious question cf. John xii. 31, xiv. 30; 2 Cor. iv. 4; Eph. vi. 12, and the Revelation *passim.*

6. **ὁ πατήρ, ἐξ οὗ τὰ πάντα.** There is but one eternal First Cause and fountain of existence. Compare for the whole passage Eph. iv. 5, 6. 'The ancient doctors have not stuck to call the Father the *origin*, the *cause*, the *author*, the *root*, the *fountain*, and the *head* of the Son......The Son is from the Father, receiving His subsistence by generation from Him. The Father is not from the Son, as being what He is from none.' Bishop Pearson, *On the Creed*, Art. I.

εἰς αὐτόν. Unto Him. Toward Him as a goal all our thoughts, desires, purposes, should tend. The being which comes from Him should flow back to its source. Cf. Rom. xi. 36.

7. **ἡ γνῶσις.** The knowledge of which we have just spoken, ver. 4—6. It cannot be knowledge in the abstract, for St Paul, however ironically, has said (ver. 1) that 'all' had that. It must there-

fore mean the knowledge regarding the true nature of an idol spoken of in ver. 4.

συνηθείᾳ. See Critical Note. *συνήθεια* means (1) intimacy, (2) custom (as in ch. xi. 16). The meaning here is the familiarity with the idea of the idol as the representative of a certain deity, an ideal from which the worshipper, from long habit, could not shake himself free. It was very difficult for Gentile converts to shake off their heathen notions. Many of the heresies of early times were due to these invincible prepossessions, as is also the belief in magic and witchcraft, which in all nations has long survived their conversion to Christianity. If, on the other hand, we read *συνειδήσει* it means either (1) conscientious dread of becoming in any way connected with the idol, or (2) conscientious apprehension of his personality, as though the meat were in some sense his property, and the eating of it an act of worship.

καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα. He is mistaken in his idea that the idol, or rather the being it represents, has a real existence, but as long as he entertains that idea, he is bound to act up to it. Cf. Rom. xiv. 14, 'To him that esteemeth anything to be unclean, to him it is unclean.' See also vv. 20, 23 of the same chapter.

μολύνεται. The conscience may be said to be defiled when it conveys to the man the feeling that he has incurred defilement by his conduct.

8. **οὐ παραστήσει. Will not present us.** Cf. 2 Cor. iv. 14; Col. i. 22, 28. The same word is used in Rom. xiv. 10. Cf. ch. vi. 13. It is not Christ's creature, doomed to perish, but *Christ Himself* that shall present us to God. The use of meats, like that of all outward things (cf. Col. ii. 22), is a matter of absolute insignificance in itself. They are of no real advantage to us, if we use them; to abstain for the sake of abstaining is a matter of equal indifference in God's sight. The only question of real importance is, what effect will our conduct have on others?

περισσεύομεν...ὑστερούμεθα. The idea seems to be that of having more or less of what is of value in the eyes of God by eating or refraining from eating. Hence the translation in the A.V., though not literal, gives the sense of the passage exactly. If, however, we take the words in the inverted order (see Critical Note), the whole character of the passage is altered. Then it becomes a reproof to those—a numerous class—who think themselves better men because they have more scrupulous consciences, and think of those who indulge freely yet rationally in what more scrupulous persons refuse, as having lowered their spiritual condition thereby. The lesson is a valuable one in all ages, and by no means alien to the mind of St Paul. But the reading is doubtful. If we accept it, we must translate the verse thus (the *γὰρ* of the rec. text being struck out), **But meat will not present us to God: nor** (on the other hand) **if we do not eat, are we the better, neither, if we do eat, are we the worse.**

9. **ἐξουσία.** See note on ch. vii. 4. Under ordinary circumstances we have a right to act upon our rational convictions. See ch. x. 29. But this right has its limits, see ch. vi. 12, and note. We are bound to respect the scruples of the conscientious, though perhaps unenlightened man. In this particular case there are those who conscientiously regard the deity symbolized by an idol as having a real existence, and anything offered in sacrifice to it as formally dedicated to it, and therefore as unfit to be partaken of by those who have renounced all fellowship with it. The perceptions of such persons may be far from clear, but their motives are pure and worthy of respect. We may be wiser than they, but we must be careful that we do not by our wisdom betray them into sin.

πρόσκομμα. 'What reality is there in your religion if you look at men struggling in darkness, and are content to congratulate yourselves that you are in the light?...Slaves—idolaters—superstitious—alas! is that all that we have to say?' Robertson. For *πρόσκομμα* see Rom. ix. 32. Also LXX. Exod. xxiii. 33; Is. viii. 14.

10. **ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον.** St Paul here puts an extreme perhaps, but by no means an impossible case. We can imagine a strong-minded believer arguing thus, when asked to a friendly entertainment in an idol temple. 'I am not worshipping the idol by going. I am merely accepting an invitation which is kindly meant. I know that most of those present will regard the feast as an act of worship. But that does not affect me. I do not believe in the idol myself, nor do I worship it. But I cannot and need not sever myself altogether from the society of my relations and friends because I am a Christian. In accepting an invitation of this kind, therefore, I am doing nothing wrong. For I have nothing to do with other people's views. I am only responsible for my own.' But St Paul answers, 'That might be quite true, if you had no one to consider but yourself. But you have others to consider. You must consider those who would not unreasonably regard your presence in the idol temple as a direct act of worship, and might thereby be led by your example to the conclusion that idol worship was no sin, but only a pardonable concession to the prejudices of heathen society.' Some commentators, supposing it impossible that a Christian could be found in the idol temple, have rendered '*at an idol sacrifice*,' but the analogy of other similarly formed Greek words confirms the rendering in the text. *σὲ τὸν ἔχοντα γνῶσιν*, 'you, who pride yourself on your knowledge,' or more literally 'you, the man who has knowledge.' *κατακείμενον* is of course literally **reclining**.

οἰκοδομηθήσεται. See note on ver. 1. The use of the word here is remarkable. But the A.V. has caught its spirit in **emboldened**.

εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν. The class of believer here referred to is that which cannot separate the eating meats offered to idols from an act of worship to the idol. See ver. 7.

11. **ἀπόλλυται γάρ.** This may either be rendered (1) *Why! through thy knowledge the weak is perishing*, or (2) *for* in this way *through*

thy knowledge the weak is perishing. The rec. text *καὶ ἀπόλλυται* is construed without difficulty.

ὁ ἀδελφός. The reading in the text is more emphatic than the rec. text: **the weak is perishing by thy knowledge—the brother for whom Christ died.** *ἐν* here means *through the exercise of.*

12. ἀσθενοῦσαν refers rather to the *present condition* than the permanent character of the conscience, and intimates the hope that the weakness will pass away as the believer grows in grace.

εἰς Χριστόν. Cf. Matt. xxv. 40, 45. For the reason of this compare John xvii. throughout, as also such passages as Rom. xii. 5; Eph. i. 23, iii. 17, iv. 15, 16; Col. ii. 19; and ch. x. 17, xii. 27 of this Epistle, where the indwelling of Christ in the individual believer is taught.

13. διόπερ. This word is only known to occur here and in ch. x. 14, in N.T. Elsewhere it is doubtful.

σκανδαλίζει. See note on ch. i. 23.

οὐ μὴ φάγω. 'I will in no wise eat.'

εἰς τὸν αἰῶνα. The A. V. gives the sense of the whole passage admirably by the addition of the words 'while the world standeth.' But it is a paraphrase rather than a translation.

ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω. In order that I may not make my brother to offend. 'This abridgment of their liberty is a duty more especially incumbent on all who are possessed of influence.' Robertson. And Estius remarks how St Paul in his ardour for the conversion of souls, was ready not only to abstain from meats offered to idols, but from meat altogether, rather than be an offence in another's way. Cf. Matt. xviii. 6; Mark ix. 42; Luke xvii. 1, 2.

CHAPTER IX.

1. ἐλεύθερος...ἀπόστολος. This is the order of ℵAB, Vulg. Peshito. Rec. inverts the order with DEFG, Vetus Lat. and one MS. of Vulg.

6. [*τοῦ*] after **ἐξουσίαν** omit ℵABDEFG. Rec. inserts with E.

7. τὸν καρπόν ℵABCDFG. *ἐκ τοῦ καρποῦ* E, Vulg. Peshito. Some copies of the Vetus Lat. have text and some follow rec.

9. κημώσεις BDFG. *φιμώσεις* rec. with ℵACE.

10. ἐπ' ἐλπίδι τοῦ μετέχειν ℵABC Peshito. And so (with *fructus* added) Vulg. Rec. *τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι* with E.

11. θερίσομεν ℵABD. *θερίσωμεν* CDEFG Vetus Lat. Vulg.

13. τὰ ἐκ τοῦ ἱεροῦ ℵBDFG Vulg. Rec. omits *τά* with ACE Peshito. The MSS. of the Vetus Lat. differ.

παρεδρεύοντες ℵABCDEFG. Rec. *προσεδρεύοντες*.

15. οὐ κέχρημαι οὐδενί ℵABCDEFG. *οὐδενὶ ἐχρησάμην* rec.

οὐδεὶς κενώσει. κενώσει is read by ℵABCDEFG, *οὐδείς* by ℵBD Vetus Lat. A reads *οὐθεὶς μή*. FG read *τις*. The rec. *ἵνα τις* is supported by C and probably E. The text is supported by the authority of Tertullian, and the Old Latin version has quam gloriam meam nemo exinaniet (Tert. inaniet). On the whole it seems probable that *ἵνα τις* was the original text, and that *οὐδείς* was introduced from the practice of paraphrasing the passage as Tertullian does. For *quis* is found in Vulg. and in some MSS. of the Vetus Lat.

16. εὐαγγελίζωμαι 2nd time ℵA. *εὐαγγελίσωμαι* is marked doubtful by Westcott and Hort, read by Lachmann and Tregelles on the authority of BCDEFG Vulg. The MSS. of the Vetus Lat. differ.

20. μὴ ὢν αὐτὸς ὑπὸ νόμον. ℵABCDEFG Vetus Lat. Vulg. Rec. omits the words with Peshito. It is curious that Chrysostom has the words in his Commentary, but makes no remark on them, while in other places he omits them when citing the passage. It is impossible to account for the insertion of the words, while Acts xxi. 21—26 would fully account for their omission. Origen has the equivalent phrase *ἐλεύθερος ὢν ἀπὸ τοῦ εἶναι ὑπὸ νόμον.*

21. ἄνομος θεοῦ...ἔννομος Χριστοῦ ℵABCDFG. Rec. *θεῷ* and *χριστῷ*.

κερδάνω here ℵABCFG. *κερδήσω* (as in ver. 20) rec. with DE. The latter is clearly an alteration to agree with ver. 20. Both forms of the future are in use.

23. πάντα ℵABCDEFG Vetus Lat. Vulg. *τοῦτο* rec. with Peshito.

Ch. IX. **1—14.** St Paul's Defence of his Apostolic Authority.

This chapter is devoted to a defence of the Apostolic authority of St Paul, but there is an under-current of thought connecting it with the last which may easily be missed. In ch. viii. St Paul has been exhorting the Corinthians to sacrifice their own personal predilections for the benefit of others. In ver. 13 he declares himself to be ready to act upon this principle to the uttermost. But some may say, 'Fine doctrine this, but does the Apostle practise what he preaches?' (Robertson). He is about to give a proof of his sincerity by referring to his sacrifice of self for the good of others, when he anticipates in his mind the reply, You have no power to do otherwise: you are not an Apostle at all; and he replies to each of these statements in his usual fervid way, by asking in regard to each of them, Is it really then true? This connection of ideas is strengthened by the reading in the text. See Critical Notes. The argument is admirably summarized by Bp Wordsworth thus: 'Am I not free? Am I not an Apostle? Am I not *your* Apostle?'

1. οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; One distinction drawn by St Paul's opponents between him and the other Apostles was that they had seen and associated with Christ, while he had not. He rebuts this in the form of a question. He *had* seen the Lord (1) in the

way to Damascus (Acts ix. 3, 17); (2) after his return to Jerusalem (Acts xxii. 17, cf. ver. 14 of the same chapter, and Acts ix. 26; Gal. i. 18); (3) *at Corinth itself* (Acts xviii. 9, where observe that the Greek word does not signify dream, since it is used of the burning bush in Acts vii. 31 as well as of the transfiguration in Matt. xvii. 9); (4) on some occasion not specified (2 Cor. xii. 1), but probably during the Apostle's sojourn in Arabia (Gal. i. 17), unless indeed it be the vision above-mentioned in Acts xxii.

2. **ἀλλά γε.** In the classics these two particles are separated by another word.

σφραγίς μου τῆς ἀποστολῆς. If any Church had less right than another to question his Apostolic authority, it was the Church of Corinth, which he had founded (ch. iv. 15), and on which so many spiritual gifts had been poured forth (ch. i. 5, 7, ch. xiv.). The Corinthians at least needed no other proof of the genuineness of his mission. 'If anyone wishes to know whether I am an Apostle, I will shew him yourselves; among whom are manifest and indubitable signs and proofs of my Apostolate; first the faith of Christ, which you have received at my preaching; then many and various gifts of the Holy Ghost.' Estius. For *σφραγίς* see John iii. 33, vi. 27; Rom. iv. 11. A seal is used as the attestation of the genuineness of any document. Thus the existence of the Corinthian Church was the attestation of the genuineness of St Paul's Apostolic authority.

3. **ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν. My defence to those who are putting me on my trial.** See ch. ii. 15. The Judaizers of whom we hear in the Epistle to the Galatians and in Acts xv. are now heard of here also, and this Epistle seems to have stirred them up to a still stronger antagonism, for St Paul is obliged to travel over the same ground in his second Epistle, and with much greater fulness. St Paul, therefore, though he 'transferred in a figure to himself and Apollos' what he had said with reference to the Corinthian teachers, had nevertheless in view also some who disparaged his authority. It is worthy of note that the words *ἀπολογία* and *ἀνακρίνουσιν* are the usual legal expressions (Olshausen), as though the Apostle conceived himself to be on his trial. See ch. ii. 14, note.

4. **μὴ οὐκ.** 'Is it really true that we have not'? *μή* containing the question, *οὐκ* the denial of the right.

ἐξουσίαν φαγεῖν καὶ πιεῖν. The right to eat and to drink, i.e. at the expense of the Church, cf. Luke x. 7. This privilege, said St Paul's opponents, was confined to the original twelve Apostles of the Lord.

5. **ἀδελφὴν γυναῖκα περιάγειν.** The ordinary interpretation of this passage is (1) that St Paul here asserts his right, if he pleased, to take with him a wife who was a member of the Christian body, and to have her maintained at the expense of the community. The word *sister*, like the words *brother*, *brethren*, is equivalent to 'member of the Christian Church' in Rom. xvi. 1; James ii. 15; 2 John 13 (perhaps) and ch. vii. 15 of this Epistle. This privilege was claimed

by the other Apostles with a view, as Stanley suggests, of obtaining access to the women, who in the East usually dwelt apart. But there is (2) another interpretation which would translate the word here rendered *wife* by woman (as in the margin of our version), and suppose that the tie which connected St Paul with the Christian woman he claimed to 'lead about' with him was nothing but that of their common Christianity. In support of this view Luke viii. 2, 3, is quoted. This opinion can be traced back as far as Tertullian in the second century. But it is most improbable that in a society so corrupt as the heathen society of that age everywhere was, the Apostles of Christ would have run so serious a risk of misconstruction as would have been involved in such a practice. The conduct of Simon Magus, who led about with him a woman of scandalous character, the misinterpretations so common in the Apostolic age of the innocent affection of the Christians for each other, and of their nightly meetings, shew how necessary prudence was in those times. Besides, this interpretation misses the point of the argument, which was, that the original twelve Apostles claimed the right to throw not only their own maintenance, but that of their wives, upon the Church. The various readings found in this passage would seem to have been introduced to support the view that a wife could not here be intended.

οἱ ἀδελφοὶ τοῦ κυρίου. These have been regarded (1) as the children of Joseph and Mary, (2) the children of Joseph by a former wife, (3) as the kinsmen of our Lord, the word brother having been used in Hebrew to denote any near relation. See Gen. xiii. 8, xxix. 12; Lev. x. 4. The question has been hotly debated. (1) or (2) seem of course to suit the more obvious meaning of the word ἀδελφοί; but in support of (3) we find from Scripture and ecclesiastical history that the names of our Lord's brethren James and Joses and Simon and Judas were also the names of the sons of Alphaeus, who were our Lord's cousins. See Matt. xiii. 55, xxvii. 56; Luke xxiv. 10; John xix. 25. Also Matt. x. 3; Mark iii. 18; Luke vi. 16; and Eusebius, *Eccl. Hist.* III. 11, 32. See Bp Lightfoot on the Epistle to the Galatians, Dissertation II. Also Dean Plumptre on St James, in the present series, Introduction pp. 12—18.

6. **ἢ μόνος ἐγὼ καὶ Βαρνάβας.** St Paul and St Barnabas (1) resigned their claim to support on the part of the Church, (2) were not of the number of the Twelve, (3) were left by the Apostles to undertake the sole charge of the missions to the heathen (Gal. ii. 9). On these grounds a charge was brought against them that they were no true Apostles of Christ. For Barnabas, see Acts iv. 36, xi. 22—25, 30, xii. 25, xiii. 1, 2, 50, xiv. 12, xv. 2, 12, 37; Gal. ii. 1, 9, 13. The reason why Paul and Barnabas refused to accept payment for their services is not hard to discover. They went on a mission to the Gentiles, the other Apostles to the Jews. The latter fully understood that the ministers of religion should be maintained by the offerings of the worshippers. The Gentiles, on the contrary, had so long known what it was to be plundered by greedy sophists who lived by their wits, that it was above all things necessary for the Apostles of Christ to

avoid being confounded with such persons. Justin Martyr tells us, in his Dialogue with Trypho (ch. ii.), how a certain Peripatetic philosopher demanded his fee at a very early period of their intercourse, and how the demand shook his confidence in his teacher.

7. **τίς στρατεύεται.** The charge is now refuted on five different grounds. The first argument is derived from the analogy of human conduct. Three instances are given, (1) the soldier, (2) the vinedresser, (3) the shepherd, who all derive their subsistence from their labours.

ὀψωνίοις. Literally, money given to buy *ὄψα*, pieces of cooked meat. Hence it became the recognized word in later Greek for military pay.

8. **μὴ κατὰ ἄνθρωπον.** See note on iii. 3. Cf. Rom. iii. 5 and Gal. iii. 15. This *second* argument is drawn from the law of Moses, and its force would be admitted by the Judaizing section of St Paul's opponents.

9. **γάρ.** 'The law *does* say so, for it is written,' &c.

κημώσεις. The word is derived from *κημός*, a muzzle. It is somewhat rarer than the rec. *φιμώσεις*, but is found in Classical Greek.

μὴ τῶν βοῶν μελεῖ τῷ θεῷ; Luther and Estius are here fully of one mind against those who suppose the Apostle to mean that God does *not* care for oxen. 'God cares for all,' says the former, and the latter gives proofs of this care from Holy Writ, for example, Ps. xxxvi. 6, cxlvii. 9. But the precepts of the Law were illustrations of general principles which extended far beyond the special precepts contained in it. Such a precept was that in Exod. xxiii. 19, 'Thou shalt not seethe a kid in his mother's milk,' cf. xxxiv. 26; Deut. xiv. 21, which had in view the general principle of the cultivation of a spirit of humanity. As an instance of the superior humanity of the Jewish law, Dean Stanley mentions the fact that 'the Egyptians had an inscription, still extant, to this effect *,' and that in Greece there was a proverb, 'the ox on the heap of corn,' to describe a man in the midst of plenty which he could not enjoy. In this and many other instances we have to bear in mind that 'the letter killeth, but the spirit giveth life.' St Paul applies this passage from the Old Testament in an exactly similar manner in 1 Tim. v. 18. It occurs in Deut. xxv. 4. Perhaps the true rendering of the words may be 'Is God (here) concerning Himself about oxen?' i.e. has He not higher principles in view? Cf. Philo, *De Sacrificantibus* [ed. Mangey 251], *οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος ἀλλ' ὑπὲρ τῶν νοῦν καὶ λόγον ἐχόντων.*

10. **δι' ἡμᾶς.** 'On account of us preachers of the Gospel.'

γάρ. 'Yes, for on our account was written what follows, that he who plougheth,' &c.

* Dean Stanley does not give the words. He most probably means to the same effect as the Greek inscription which follows.

ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. He who thresheth in hope of partaking. In this verse we may observe that the word here translated *threshing* in A. V. is rendered *treadeth out* in ver. 9, because the usual Eastern mode of threshing corn was by means of oxen. See Art. 'Agriculture' in Smith's *Dictionary of the Bible*, and Kitto's *Biblical Cyclopaedia*. The flail appears to have been occasionally used for the lighter kinds of grain (Ruth ii. 17), and threshing instruments are occasionally mentioned in the later books of the Old Testament, e.g. 2 Sam. xxiv. 22; 1 Chron. xxi. 23; Is. xli. 15.

11. εἰ ἡμεῖς ὑμῖν. St Paul's third argument is drawn from the principles of natural gratitude. If we have conferred on you such inestimable benefits, it is surely no very burdensome return to give us our maintenance. Not, says Estius, that the one is in any sense the price paid for the other, for the two are too unequal: but that he who receives gifts so invaluable certainly lies under an obligation to him who imparts them—an obligation which he may well requite by ministering to his benefactor in such trifles (see Acts vi. 2—4) as food and drink. Cf. Rom. xv. 27; Gal. vi. 6.

τὰ πνευματικά. Cf. ch. ii. 10—15, iii. 1. The revelation of God through the Spirit, conveyed to the Corinthians by the agency of St Paul.

ἐσπείραμεν. *Sowed*, i.e. when we were with you.

τὰ σαρκικά. The things that serve to the nourishment of the flesh.

θερίσομεν. If this be the correct reading, it implies that the Apostle will actually partake of these things. But many important MSS. read *θερίσωμεν*. See Critical Note.

12. εἰ ἄλλοι...μετέχουσιν. Fourth argument. You have admitted the cogency of these arguments in the case of those who have less claim upon you than we have, to whom (ch. iv. 15) you owe your Christian life itself.

τῆς ὑμῶν ἐξουσίας. Genitive of relation; this **right in regard to (or power over) you.** Cf. ch. vii. 4.

ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ. **But we did not use this right.** See note on *ἐσπε ραμεν*. St Paul is now about to enter upon the argument from which he was diverted by the thought which flashed across his mind in ver. 1. But another argument occurs to him, which he states in the next verse.

στέγομεν. This word is connected with the Latin *tego*, and signifies to keep in or out by means of a covering. Cf. *νῆες οὐδὲν στέγουσαι* Thuc. II. 94, of leaky ships. Hence it comes to signify to *endure*. Cf. ch. xiii. 7; 1 Thess. iii. 5.

ἐγκοπὴν δῶμεν. The expression 'give a hindrance' is peculiar. It is probably a Hebraism, the Hebrew use of the word signifying *to give* being wider than that of the equivalent word in Greek.

13. οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι. Fifth argument. The Jewish priests are maintained by the sacrifices of the worshippers. See Lev. vi. 17; Num. v. 8—10, and especially xviii. 8—20. So also Deut. x. 9, xviii. 1. This was an argument of which in dealing with Jews it would not have been well to lose sight. Whether an Apostle or not St Paul was at least occupied with sacred things, and so had a claim to live, or rather *eat* (the literal translation), by means of the work he was doing.

παρεδρεύοντες. Literally *sit beside*, i.e. are continually engaged in attending to the altar. Compare our word *assiduous*.

συμμερίζονται. The sacrifices, the burnt offering excepted, were portioned out according to rule. Part was consumed on the altar; part was given to the priest; part, in some cases, was eaten by the worshipper. See passages cited in the last note but one.

14. ὁ κύριος διέταξεν. In Matt. x. 10, and Luke x. 7. Cf. ch. vii. 10, 12, 25. The R.V. 'ordained', with the more definite meaning attached to the aorist, gives the best sense here.

15—23. St Paul's Use of his Christian Liberty is restrained by the Thought of the Needs of Others.

15. κέχρημαι. This is stronger than the *ἐχρησάμεθα* of ver. 12, and implies more of a settled habit or purpose. The rec. *ἐχρησάμην* is no doubt introduced from ver. 12. The first person here introduces St Paul's own personal practice, as distinct from that of Barnabas and other missionaries to the Gentiles.

οὐδενὶ τούτων. Having disposed of the objections against his claims to Apostleship, he proceeds to the instance he had been intending to give of his voluntary abandonment of his rights as a Christian for the sake of others. Thus he vindicates his own consistency, shewing that the doctrine he laid down in ch. vi. 12, and which he again asserts in ver. 19 of this chapter, is a yoke which he not only imposes upon others, but willingly bears himself.

οὐδεὶς κενώσει. The only possible interpretation of these words is that St Paul eagerly breaks off in the midst of a sentence to express himself as forcibly as possible 'It were well for me to die than that my boast—no man shall make (that) void,' or 'It were well for me to die than—no one shall make my boast void.' But there seems good ground for supposing (see Critical Note) that *οὐδείς* has crept very early into the text from some paraphrase. For *καύχημα* see ch. v. 6.

16. ἀνάγκη γάρ μοι ἐπίκειται. See Acts ix. 6, xxii. 21.

οὐαί. The Alexandrian form of the classical *οἴ*. See note on Matt. xviii. 7, in this series.

17. εἰ γὰρ ἑκών. Whether St Paul did his work willingly or unwillingly, he could not escape his responsibility. He had been chosen (Acts ix. 15, xiii. 2; Rom. i. 5, xv. 16; Gal. i. 15, 16; 1 Tim. ii. 7; 2 Tim. i. 11, also ch. i. 1) to bear the good tidings to the Gentiles, and no man can disobey God and be guiltless. If he willingly obeyed

God, he had a reward in the consciousness of having done his duty (ver. 18); if not, he still had been entrusted with the task. Cf. Luke xvii. 10.

μισθόν. Wages. Cf. John iv. 36; Matt. xx. 8, and Luke x. 7, where the same word is used.

οἰκονομίαν πεπίστευμαι. **I have been entrusted with a stewardship.** See note on iv. 1. *οἰκονομία* came to be used in the sense of any work of practical utility. See Marcus Aurelius, *Meditations* IV. 19 *τί ὁ ἔπαινος πλὴν ἄρα δι' οἰκονομίαν τινά*; and cf. our translation *dispensation*, which means a giving forth to others. For this use of the accusative, cf. Rom. iii. 2; Gal. ii. 7; 1 Tim. i. 11. See Winer *Gr. Gram.* § 32.

18. **τίς οὖν μού ἐστιν ὁ μισθός;** For *μισθός* see last verse. Either (1) as in our version, the preaching the Gospel without charge, and the consciousness of having served God faithfully thus obtained; or (2) as some would interpret, suspending the construction until the end of ver. 19, the satisfaction of having made more converts than any one else. But this involves (1) a harsh construction, and (2) a motive which appears foreign to the Christian character. For though St Paul in ch. xv. 10 says, 'I laboured more abundantly than they all,' it is in no spirit of vain-glorious boasting. The translation 'reward' somewhat obscures the meaning. Christ had said, 'The labourer is worthy of his *hire*,' or *wages*. St Paul refers to this in ver. 17. In this verse he asks what his wages are, and replies that they are the preaching the Gospel without charge.

ἵνα. There is good ground for regarding this as equivalent to the simple infinitive and translating **to make the Gospel without charge.** See Winer *Gr. Gram.* § 44 and note on ch. iv. 1.

ἀδάπανον. This was St Paul's usual ground of boasting. We find it in his earliest Epistle (1 Thess. ii. 9; cf. 2 Thess. iii. 8). It formed part of his appeal to the Ephesian elders (Acts xx. 33, 34), and in the fervid defence of himself which we find in the Second Epistle to the Corinthians it occupies a prominent place. See 2 Cor. xi. 7—12.

καταχρήσασθαι. See vii. 31, note. Here it must mean to *use to the full*. Cf. Plat. *Phaed.* 110 C *οἷς δὴ οἱ γραφεῖς καταχρῶνται.*

19. **ἐμαυτὸν ἐδούλωσα.** Literally, **enslaved myself.**

τοὺς πλείονας. Not *more than other people*, nor even as A.V. implies, *more than he would otherwise have gained*, but *the majority of those to whom he preached*. See 2 Cor. ii. 6, iv. 15, ix. 2.

20. **τοῖς Ἰουδαίοις ὡς Ἰουδαῖος.** As in Acts xvi. 3, xviii. 18, xxi. 26, xxiii. 6, xxvi. 4, 5, 6, 22, 27. Some of these passages, though they refer to events which occurred after these words were written, are none the less useful as illustrations of St Paul's principle of action.

Ἰουδαίους. As R.V., Jews, not '*the* Jews,' as A.V.

ὑπὸ νόμον. *νόμος* here, though without the article, must be interpreted of the law of Moses; the distinction between these and the Jews

of which he has just spoken may be that he is here speaking of proselytes.

μὴ ὢν αὐτὸς ὑπὸ νόμον. See Critical Note. The omission, if the words are genuine, may have been intentional or may have been due to the repetition of *ὑπὸ νόμον*. It is clear, however, that St Paul, though regarding himself as quite free to carry out the precepts of the Law when he pleased (see Acts xxi. 26) and believing that it was not necessary for the Jews to renounce their national customs, considered himself free from the obligation of the Jewish law by virtue of Christ's death. See Rom. vii. 4; Gal. ii. 19, v. 18; Eph. ii. 15; Col. ii. 14.

21. **τοῖς ἀνόμοις ὡς ἄνομος.** Literally, **to the lawless, as a lawless man**, i.e. to those who had received no external laws or statutes from God. St Paul's accommodation to the prejudices of Gentiles may be seen in Gal. ii. 3, 12, 14.

μὴ ὢν ἄνομος θεοῦ. The gen. of relation. A kind of apology is here made for the use of the term lawless. It was only intended in the sense just explained. Even a Gentile was under *some* kind of law (Rom. ii. 14, 15), and no Christian could rightly be called lawless, for he was subject to that inward law written in the heart, of which Jeremiah had prophesied (xxxi. 33), even the law of the Spirit of life (Rom. viii. 2), which, though it had set him free from a slavish bondage to ordinances (Col. ii. 20), had not set him free from the obligation to holiness, justice, and truth which is involved in the very idea of faith in Jesus Christ. Cf. Gal. vi. 2. The *μὴ* indicates what the Apostle was in his own mind, 'not considering myself as without law in relation to God.'

22. **τοῖς ἀσθενέσιν**, i.e. by an affectionate condescension to their prejudices (ch. viii. 13). The omission of *ὡς* strengthens the Apostle's identification with those to whom he preached; cf. Rom. xv. 1; 2 Cor. xi. 29. An interesting parallel is given in Origen's Homilies on Matt. (xvii. 21). He quotes a saying of our Lord to the following effect: *διὰ τοὺς ἀσθενοῦντας ἠσθένουν, καὶ διὰ τοὺς πεινῶντας ἐπείνων καὶ διὰ τοὺς διψῶντας ἐδίψων.*

τοῖς πᾶσιν γέγονα πάντα. Not in the sense of sacrifice of principle, but by the operation of a wide-reaching sympathy, which enabled him, without compromising his own convictions, to approach all men from their most accessible side. See notes on ver. 20, 21, and ch. x. 32.

23. **πάντα δὲ ποιῶ.** This gives a better sense than the rec. *τοῦτο*. 'And I do everything for the Gospel's sake.'

24—27. Exhortation to Self-restraint.

24. **οὐκ οἴδατε ὅτι.** The Apostle now introduces the figure of a race-course. He does not mean that in the Christian course only one receives the prize, but that each should manifest the same eagerness and sustained effort as if the prize could be given to one only. The Corinthians are now exhorted to follow the example of

their teacher in all self-mistrust and self-restraint. There can be little doubt that there is an allusion here to the Isthmian games, which took place every three years at a spot on the sea-coast about nine miles from Corinth. This was one of those festivals 'which exercised so great an influence over the Grecian mind, which were, in fact, to their imaginations what the Temple was to the Jews and the triumph to the Romans.' Stanley. At this period, he remarks, the Olympic games, the chief national institution of the Greeks (see Art. 'Olympia' in Smith's *Dictionary of Antiquities*), had possibly lost some of their interest, while the Isthmus had been the centre of the last expiring struggle of Greek independence, and was destined to be the place where, a few years after the date of this Epistle, Nero stood to announce that the province of Achaia had received the honour of Roman citizenship.

ἐν σταδίῳ. See Art. 'Stadium' in Smith's *Dictionary of Antiquities.* This was a fixed course, oblong in shape, with one end semicircular, fitted round with seats, that the spectators might see all that went on. It was 'not a mere resort for public amusement, but an almost sacred edifice, under the tutelage of the patron deity of the Ionian tribes, and surrounded by the most solemn recollections of Greece; its white marble seats rising like a temple in the grassy slope, where its outlines may still be traced, under the shadow of the huge Corinthian citadel, which guards the entrance to the Peloponnesus, and overlooking the blue waters of the Saronic Gulf, with Athens glittering in the distance.' Stanley.

βραβεῖον. So called because it was given by the *βραβεύς* or judge. It was a garland of 'olive, parsley, bay, or pine.' Stanley. From this word, through the late Latin word *bravium*, comes our *brave.*

καταλάβητε. Lit. *take a firm grasp of.*

25. **πᾶς δὲ ὁ ἀγωνιζόμενος. Every man that striveth in the games.** R.V. The words *might* refer to the race. See Heb. xii. 1. So Plutarch has *ἀγωνίζεσθαι στάδιον.* But ver. 26 decides in favour of the R.V. rendering. The temperance of which the Apostle speaks was no light matter. For ten months had the candidates for a prize at these games to abstain from every kind of sensual indulgence, and to undergo the most severe training of the body. See Horace, *De Arte Poetica*, 412, and the well-known passage in Epictetus *Ench.* 29 *θέλεις Ὀλύμπια νικῆσαι;...δεῖ σ' εὐτακτεῖν, ἀναγκοφαγεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ παραδεδωκέναι τῷ ἐπιστάτῃ.*

ἡμεῖς δὲ ἄφθαρτον. Cf. 2 Tim. ii. 5, iv. 8; James i. 12; 1 Pet. v. 4; Rev. ii. 10, iii. 11. There was no impropriety in this comparison. The Greek games were free from many of the degrading associations which gather round those athletic sports so popular among ourselves. They had the importance almost of a religious rite, certainly of a national institution, and they were dignified with recitations of their productions by orators and sophists. Herodotus is even said to have recited his history at the Olympic games.

26. τοίνυν. This particle does not occur elsewhere in St Paul's writings.

ὡς οὐκ ἀδήλως. 'As one who is not running uncertainly.' So in the next member of the sentence, 'so fight I, as one who is not beating the air.' *μή* would have required us to render 'As if I were not running uncertainly'; 'as if I were not beating the air.' The *οὐκ* stamps the unconditional character of the negation.

οὕτως πυκτεύω. The Christian career is not merely a race, but a conflict, and a conflict not only with others, but with oneself. St Paul had to contend with the fleshly lusts of the body, the love no doubt of ease, the indisposition to hardship and toil so natural to humanity. See Rom. vii. 23; and for the life of pain and endurance to which he had enslaved himself, ch. iv. of this Epistle, ver. 9—13, and 2 Cor. xi. 23—28. *πυκτεύω* signifies to fight with the fists, to *box*.

ὡς οὐκ ἀέρα δέρων. That is, not as one who struck out at random, but as one who delivered his blows with sure aim and effect. Cf. Virg. *Aen.* v. 377 'Verberat ictibus auras'; 446 'Vires in ventum effudit,' and the German '*ins Blaue hinein.*'

27. ὑπωπιάζω. Literally, **I strike under the eye, or I beat black and blue.** So the ancient Latin version of Irenaeus renders it *Corpus meum lividum facio.* The Vulgate, less forcibly, *castigo.* Tyndale, *tame.* R.V. *buffet.* The same word is used in Luke xviii. 5 of the effect of the repeated complaints of the poor widow. Cf. Shakespeare, *King John*, Act II. sc. 1, '*Bethumped* with words.' The boxers were armed with the *cestus.*

δουλαγωγῶ. Literally, **lead it into slavery.** The body was to be the absolute property of the spirit, to obey its directions implicitly, as a slave those of its master. Rom. vi. 19. By a series of violent blows on the face, as it were, it was to be taught to submit itself to the dictates of its superior.

ἀδόκιμος. One **rejected after trial.** Except in Heb. vi. 8, this word is everywhere else translated *reprobate* in the A. V., and so here in the Vulgate *reprobus.* Wiclif, *repreuable.* No strength of religious conviction, we are here warned, can supply the place of that continuous effort necessary to 'make our calling and election sure.' Some have regarded the word *κηρύξας* here as having a reference to the herald who proclaimed the victor in the games, or announced the conditions of the contest. Dean Stanley reminds us that the victor sometimes announced his own success, and that Nero did so (cf. Suetonius, *Nero*, c. 24) a short time after this Epistle was written. But this somewhat misses the point of the Apostle's meaning, which, if it is to be regarded as keeping up the metaphor derived from the games (though this is by no means certain), is, that after having, as herald, proclaimed the victory of others, he himself contends and is worsted, or after having announced the conditions to others, is convicted of having failed to observe them himself.

CHAPTER X.

1. **γάρ** ℵABCDEFG, Vetus Lat. Vulg. Rec. *δέ* with Peshito.

2. **ἐβαπτίσαντο.** Rec. and Tregelles with B. Tischendorf reads *ἐβαπτίσθησαν* with ℵACDEFG. Westcott and Hort put it in the margin. *ἐβαπτίσθησαν* may have been substituted for text either because it is more common in N.T. or because of the *εἰς τὸν Μωϋσῆν* which follows. But it is hardly possible to conceive of *ἐβαπτίσαντο* having been substituted for *ἐβαπτίσθησαν*.

9. **κύριον** ℵBC. Rec. *χριστόν* with DEFG, Vetus Lat. Vulg. Peshito. Epiphanius declares that *χριστόν* was substituted for *κύριον* by Marcion. But in this case it is remarkable that the ancient Latin translation of Irenaeus should have *Christum*. See the whole passage cited in Iren. *Contr. Haer.*, IV. 27.

ἀπώλλυντο ℵAB. *ἀπώλοντο* rec. with CDEFG.

11. **τυπικῶς** ℵABC and probably Vetus Lat. and Vulg. Rec. *τύποι* with DEFG. Rec. also inserts *πάντα* before *τύποι* with C, Vulg. Peshito and some copies of the Vetus Lat. AB, Tertullian and Origen support the text.

συνέβαινεν ℵBC. *συνέβαινον* ADEFG.

κατήντηκεν ℵBDFG. Rec. *κατήντησεν* with AC.

19. **εἰδωλόθυτον** and **εἴδωλον** are transposed in rec. with Peshito. Text BDE, Vetus Lat. and Vulg.

20. **θύουσιν** twice ℵABCDEFG. Compare with last note but two, and observe the irregularity of the grammar. **τὰ ἔθνη** is omitted by Lachmann and Tischendorf, bracketed by Westcott and Hort, on the testimony of BDEFG. The text, however, is supported by ℵAC, Vulg. and Peshito.

23. [*μοι*] is inserted after **πάντα** in each case by rec. with Vulg. Peshito. It is no doubt imported from ch. vi. 12. *μοι* is omitted in each case by ℵABCDE, Vetus Lat. and some early copies of the Vulg.

24. [*ἕκαστος*] after **τοῦ ἑτέρου.** Omit ℵABCDFG Vetus Lat. Vulg. Rec. inserts with E and Peshito. The word is wanted to complete the sentence and has probably been added for that purpose.

28. **ἱερόθυτον.** ℵAB Peshito. Rec. *εἰδωλόθυτον* with CDEFG Vulg. The latter has the appearance of an accommodation to the feelings of a later age. See note below.

[*τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς*] at end of verse. Omit ℵABCDEFG Vetus Lat. Vulg. Peshito.

33. **σύμφορον** ℵABC. *συμφέρον* rec. with DEFG.

Ch. X. 1—14. The Example of Israel a Warning to Christians.

In this chapter the direct argument concerning meats offered to idols is resumed in ver. 14. The first fourteen verses of this chapter, like chapter ix., are parenthetical. But if we read γάρ we are to understand that there is a very close connection between this and the last verse of the preceding chapter. See next note but one, and ver. 12. We are taught in ver. 1—14, (1) that the possession of great privileges does not secure us from danger. But this is not the only link of connection. We learn, (2) that the worst sins of Israel were the *direct result of idolatry*, and hence a strong argument is derived against regarding idolatry as a light matter (ver. 14). And perhaps, with De Wette, we may also regard the actions of the Israelites as awful examples, (3) *of the abuse of freedom*, the danger which was just now most likely to befall the infant Church. 'They were tempted to think that all things were safe to do, because all things were lawful' (or rather possible). Robertson.

1. οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν. A characteristic expression of St Paul. Cf. ch. xii. 1, and Rom. i. 13, xi. 25; 2 Cor. i. 8; 1 Thess. iv. 13.

γάρ. There is a slight difficulty in the sequence of thought here, which has caused the substitution of δέ in the rec. text. But there is a clear connection between this verse and what precedes. The subject is the necessity of caution in the Christian life. This has been illustrated by the example of the athletes in the arena. It is now further illustrated by the example of the Israelites. They possessed great privileges, and lost them. And further, the prize is won by the athlete by discipline. It is lost by the Israelites through indulgence.

οἱ πατέρες ἡμῶν πάντες. The emphasis on πάντες here—it is repeated five times—serves to point out the moral that though all without exception received the privileges, the greater number were very far from using them aright. The lesson is still more closely driven home in vv. 11, 12. The Israelites were as much the people of God as we, yet most of them fell. Why should we think, then, that we have less need for watchfulness than they? Some have thought that the expression '*our fathers*' implies that St Paul was here speaking to Jews only. But this is not necessary. For (1) he might have used the expression as being himself a Jew, and (2) the Israelites were the spiritual progenitors of the Christian Church. See Rom. iv. 16, ix. 5.

ὑπὸ τὴν νεφέλην. Cf. Exod. xiii. 20—22, xiv. 19, and xl. 34—38; Num. ix. 15—23, xiv. 14; Deut. i. 33; Ps. lxxviii. 14, cv. 39.

διὰ τῆς θαλάσσης διῆλθον. Exod. xiv.; Num. xxxiii. 8; Josh. iv. 23; Ps. lxxviii. 13.

2. εἰς τὸν Μωϋσῆν. The passing through the cloud (Exod. xiv. 19) and the sea was a type of Christian Baptism, in that he who passes through it exchanges a state of bondage for a state of freedom, the hard yoke of a Pharaoh for the fatherly care of God, and this in consequence of his following the guidance of a leader sent by God. The

Israelites were baptized '*unto Moses*,' because by passing through the cloud and the sea they had become connected with him, dependent on his commands and guidance. Cf. *εἰς τὸ ὄνομα*, Matt. xxviii. 19. Cf. also Acts xix. 3—5.

3. **πνευματικὸν βρῶμα.** The manna (Exod. xvi.), 'inasmuch as it was not like common bread, a product of nature, but came as bread from heaven (Ps. lxxviii. 24; Wisd. xvi. 20; John vi. 31), the gift of God, Who, by His Spirit, wrought marvellously for His people.' Meyer. Cf. also Neh. ix. 15. And Josephus *Ant.* III. 1 *θεῖον βρῶμα καὶ παράδοξον*. It may also mean subjectively as well as objectively spiritual, that is, it may not merely *be* the work of the Spirit, but may *produce* the work of the Spirit by teaching man his dependence upon God. See Matt. iv. 4.

4. **πνευματικὸν πόμα.** This miraculous supply of water, vouchsafed on two occasions (Exod. xvii. 1—6; Num. xx. 2—11), belonged, like the manna, not to the natural, but to the spiritual order of God's Providence, which has its necessary points of contact with the lower and more contracted natural order, and issues in what we call miracles. Hence they were types of still greater miracles, which belong however more exclusively to the spiritual order of things, namely, the nourishing the Christian Church with the 'spiritual food of the Body and Blood of Christ.' In this sense, St Augustine (*Tract.* 26 *super Joannem*) says well, 'Sacramenta illa fuerunt, in signis diversa sed in re quae significatur paria,' because it was Christ who was the miraculous support and preservation of the Israelites in the wilderness, as well as of Christians in their pilgrimage through the world.

ἔπινον. Observe the change of tense. The aorist refers to the whole action as past. The imperfect points out its continuance while it lasted.

ἐκ πνευματικῆς. The A. V. gives a wrong impression here. *πνευματικῆς* has not the article, and should not, therefore, be translated 'that spiritual rock.' The true sense is, 'for they were drinking from a spiritual rock which followed them as they went.' St Paul follows no tradition here. He is spiritualising the whole history. 'I say spiritual food and drink. For during the whole of their wanderings in the wilderness the Israelites were spiritually sustained by a never-failing source of refreshment, a very Rock, indeed, from which waters were ever flowing. And the Rock was Christ.'

ἀκολουθούσης πέτρας. The Targums of Onkelos and Jonathan speak of a 'well' which followed the Israelites in their wanderings. In the *Bemidbar Rabbah* (c. i.) it is a Rock, in shape like a bee-hive, which rolled continually forward to accompany the Israelites on their way (for the tradition consult Wetstein, or Schöttgen). Our great Rabbinical scholar Lightfoot rejects this interpretation, and believes that the expression refers, not to the Rock, but the streams which issued from it, and which were gathered into pools wherever they encamped. It was to this, and not to the rock, that the words in Num. xxi. 17 are supposed to be addressed. Estius cites Ps. lxxviii. 16 and cv. 41

in support of the same view. See also Deut. ix. 21, 'the brook that descended from the mount.' Meyer thinks that the tradition was a later invention of the Rabbis, since the Targum of Onkelos in its present shape cannot be traced back farther than the third century.

ἡ πέτρα δὲ ἦν ὁ Χριστός. See last note but one. Christ was the true source of all their nourishment, and He went with them whithersoever they went. He, the Angel of the Covenant (Exod. xxiii. 20, 21, 23, xxxii. 34; Josh. v. 13), was their guide and their support. Cf. John iv. 10, 14, vii. 37, 38. For the term Rock, as applied to God, see Deut. xxxii. 4, 15, 18, 30, 31, 37; Ps. xviii. 1, and many other passages in the Psalms too numerous to quote. We can hardly dismiss this passage without quoting Bengel's remark: 'Had there been more than two Sacraments, St Paul would have pointed out some spiritual resemblance to them.'

5. **ἐν τοῖς πλείοσιν.** The point aimed at is, that in spite of their high privileges and great opportunities, the majority of them was destroyed. Cf. Heb. iii. 16. Joshua and Caleb only, Num. xiv. 38, were permitted to enter the promised land. See also Num. xxvi. 64, 65.

κατεστρώθησαν. Compare our *strewn.* The expression is graphic and forcible.

6. **τύποι.** Literally, **types of us.** *In figure of us*, Wiclif. *τύπος* signifies (1) a *mark*, *stroke* of any kind, impressed or engraven, '*print*,' John xx. 25; (2) an *image*, *figure*, as in Acts vii. 43; (3) an *example*, *pattern*, Acts vii. 44 (where the word is rendered *fashion*), cf. Heb. viii. 5 (though Chrysostom interprets *examples of punishment*); (4) *type*, in the recognized sense of the word, that of a person or circumstance designed by God to foreshadow some other person or circumstance in the future, Rom. v. 14; (5) as equivalent to *purport*, *substance* of a letter or address, Acts xxiii. 25; (6) *form*, *outline*, *substance*, as of a system of doctrine or morals (like the derived word *ὑποτύπωσις* in 2 Tim. i. 13); Rom. vi. 17; (7) *example*, in the matter of conduct, for imitation or warning, Phil. iii. 17; 1 Thess. i. 7; 1 Tim. iv. 12, &c. *ἐγενήθησαν* supports (7). Either this or (4) is the meaning here, or it may include both meanings. God impressed such a character upon the Jewish history—or rather perhaps it was the natural result of the similar position in which Christians now stand to that occupied by the Jews under the law—that it foreshadowed the history of the Christian Church. This idea is carried out more fully in reference to the Old Testament generally, in the Epistles to the Galatians and Hebrews than in this Epistle. Here it is simply used to point out the way in which the warnings of the Jewish history are valuable to Christians.

καθὼς κἀκεῖνοι. St Paul gives five instances of the Israelites' sin. First the desire for food other than God had given them, Num. xi. 4, 33, 34.

7. **εἰδωλολάτραι.** Tyndale characteristically renders '*worshippers of images.*' See Exod. xxxii. 6.

παίζειν. Dancing (see Stanley and Alford *in loc.*) was probably included, as it formed part of the worship of the heathen deities. Cf. Horace, 'Quam nec ferre pedem dedecuit choris......sacro Dianae celebrant die.' *Odes*, II. 12. 19. But the original Hebrew word has a wider signification, *to sport, to laugh*, exactly the same as the kindred word from which is derived Isaac, 'he shall laugh,' so named from Sarah's laughter. The same is the case with *παίζειν*, derived as it is from *παῖς*.

8. πορνεύωμεν, i.e. the natural result of joining in the impure worship of Ashtaroth, or Astarte, the Syrian Venus. The temple of Aphrodite, on the Acro-Corinthus, contained a thousand priestesses devoted to the same licentious worship. See Introduction. The warning in the text was, therefore, by no means needless. The occasion referred to is that related in Num. xxv. 1—6.

εἰκοσιτρεῖς χιλιάδες. In Num. xxv. 9 we find 24,000. The actual number would no doubt be between the two, so that both here and in the book of Numbers only round numbers are given. 'Our Apostle saith not definitely three and twenty thousand perished, but three and twenty thousand at the least.' Lightfoot.

9. ἐκπειράζωμεν τὸν κύριον. Whether we read *χριστόν* here with rec. or *κύριον* as in the text, makes but little difference. In either case Christ is meant, Who, as the Angel of the Covenant (see note on ver. 4), was the guide of the Israelites throughout all their wanderings. What it was to tempt Christ we may best learn from the Old Testament narrative. See Num. xiv. 22. It was to try Him, to see whether He would be as good as His word, whether He would punish their sin as He had declared He would. The word in the original means *to try to the uttermost*. For the occasion referred to see Num. xxi. 6, though this is not the only occasion on which the Israelites were said to have tempted God.

ὑπὸ τῶν ὄφεων. **By the serpents,** i.e. the well-known fiery serpents mentioned in Moses' narrative.

10. γογγύζετε. See Exod. xvi. 2, xvii. 3; Num. xiv. 2—29, xvi. 41.

ἀπώλοντο. Observe the aorist here for destruction by one act, as compared with the imperfect *ἀπώλλυντο* of the destruction of each person severally by the serpents. This has been overlooked by many copyists. See Critical Note.

ὀλοθρευτοῦ. The angel of death. Cf. Exod. xii. 23; Wisd. xviii. 25, where nearly the same Greek word is used in the Septuagint as here. Cf. also Gen. xix.; 2 Sam. xxiv. 16; 1 Chron. xxi. 12, 15, 16, 20; 2 Kings xix. 35; 2 Chron. xxxii. 21; Acts xii. 23. Estius concludes from Jude 5, 9, that this was the Archangel Michael, but the passage does not seem to warrant the conclusion.

11. τυπικῶς, typically, or, as examples.

12. ὁ δοκῶν ἑστάναι. A warning against the over-confidence too common among the Corinthians. See chapter i. throughout; ch. iii.

18, iv. 8. It is not sufficient to have been admitted into the Christian covenant; we need watchfulness, in order to use our privileges aright. Cf. Rom. xi. 20.

13. ἀνθρώπινος. The word means **adapted to human capacities**, *διὰ τοῦτο ἀνθρώπινόν ἐστιν (τὸ δίκαιον)* Arist. *Nic. Eth.* v. 9, i.e. justice is in accordance with the conditions of human life. A consolation, as the last verse was a warning. These words were intended to meet an objection that it was impossible to walk warily enough—impossible to adjust aright the boundaries of our own freedom and our brother's need. Every temptation as it comes, St Paul says, will have the way of escape provided from it by God. All that a Christian has to do is to live in humble dependence upon Him, neither perplexed in the present nor anxious for the future. Cf. 2 Pet. ii. 9.

καὶ τὴν ἔκβασιν. The way of escape is provided by the same wisdom that permits the temptation.

14. διόπερ. A return to the main argument in ch. viii. See ch. viii. 13.

15—22. The Danger of eating Meats sacrificed to Idols shewn from the Example of Sacrificial Feasts in general.

15. ὡς φρονίμοις λέγω. I speak to you as to sensible men, or as Meyer, *to you, as sensible men, I say, Judge ye what I affirm.* Even in the plenitude of his Apostolic authority, he does not forbid the Corinthians the exercise of their reason. They, as well as he, have the unction from above (1 John ii. 20, cf. ch. ii. 12), and can therefore discern the force of what he says. See also ch. xi. 13.

16. τὸ ποτήριον τῆς εὐλογίας. The argument is resumed. First reason against taking part in an idol feast. We communicate together in the Body and Blood of Christ, and we are thereby debarred from communion with any beings alien to Him; a communion into which, by the analogy of all sacrificial rites, we enter with the beings to whom such sacrifices are offered. See ver. 20. The term *cup of blessing* is a Hebraism for the cup over which a blessing is to be pronounced, whose characteristic it is to be blessed. It was the name given to the cup—the third after the Paschal meal—over which thanks were given at the Passover. Lightfoot.

ὃ εὐλογοῦμεν. Over which we pronounce the words of blessing and thanksgiving commanded by Christ. See Luke xxii. 20, and ch. xi. 25. The cup was ordained to be blessed and we pronounce the blessing. The question arises what is the meaning of 'we' here. If we are to interpret the word by ver. 17, it means the whole body of the faithful. And in this case we may suppose that the words of blessing were pronounced by the presiding elder or Bishop, and that the congregation made them their own by 'the Amen' (ch. xiv. 16) at the end. But see note on *κλῶμεν* below.

κοινωνία. Literally, 'the *making* or *sharing in common*.' Hence here it signifies that all share together in the gift of the Blood of Christ. *διὰ τί μὴ εἶπε, μετοχή, ὅτι πλέον τι ἐβουλήθη, καὶ πολλὴν*

ἐνδείξασθαι τὴν συνάφειαν· οὐ γὰρ τῷ μετέχειν μόνον καὶ μεταλαμβάνειν ἀλλὰ καὶ τῷ ἑνοῦσθαι κοινωνοῦμεν. Chrysostom. Plato (*Phaedo* 65 A, 80 E) uses it of the mutual relations of soul and body. Aristotle uses it in the sense of *interchange*, as of words, *Nic. Eth.* IV. 8; of commercial intercourse, v. 5; of the intercourse of a father with his sons, VIII. 14. Generally, it includes both the act of association with others and its results. The idea here is that of a meal on a sacrificed victim, which is Christ Himself, the true Paschal Lamb, by feeding on Whom all who partake of Him are made sharers of His Flesh and Blood, and thus are bound together in the closest fellowship with Him and with each other. The fact of this Eucharistic feeding upon Christ is adduced as the strongest reason why Christians cannot lawfully take part in idolatrous rites. It is as impossible to exclude here the active sense of 'communication' (see note on ch. i. 9), as it is to confine the word to that signification. It must be taken in the widest possible sense, as including Christ's feeding His people with His Flesh and Blood, and their joint participation in the same.

τὸν ἄρτον ὃν κλῶμεν. Calvin here characteristically contends that the Eucharistic loaf was handed from one to the other, and that each broke off his share. But it is obvious that the words are such as could be used by any minister of the Christian Church, of the solemn breaking of the bread in obedience to Christ's command. And it may be further observed that only Christ is said to have broken the bread at the first institution of the Eucharist. The Roman Catholic commentator, Estius, here, however, agrees with Calvin. The breaking of the bread, he says, was first performed 'a presbyteris et diaconis,' and afterwards 'a caeteris fidelibus.' The language of St Paul is not precise enough to enable us absolutely to decide the point. See note on *εὐλογοῦμεν*.

17. ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν. Either, with R.V., *seeing that we, who are many, are one bread, one body*, or, *because there is one loaf, we, the many, are one body*, i.e. the loaf, in its oneness, is the type of the One Christ, and of His Body it is also the communion or joint participation. 'As one loaf is made up of many grains, and one body is composed of many members, so the Church of Christ is joined together of many faithful ones, united in the bonds of charity.' Augustine. So Chrysostom and Theodoret, and our English bishops Andrewes and Hall. Cf. ch. xii. 12; Gal. iii. 28; Eph. iv. 4; Col. iii. 15. See next note.

οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. For we all partake from the one loaf. As the one loaf was partaken of by the whole community, and its substance passed into each of them, and became part of themselves, so with that spiritual reality of which the outward ordinance was a type. All believers partook of the Body of Christ and were knit together into one body in It. Calvin reminds us that here St Paul is not dealing so much with our love towards and fellowship with one another, as with our spiritual union with Christ, in order to draw the inference that it is an unendurable sacrilege for Christians to be polluted by communion with idols.

18. **βλέπετε τὸν Ἰσραήλ.** Second reason (see ver. 16). As the Christian sacrificial feasts, so are those of the Jews.

κατὰ σάρκα. As distinguished from Christians, who are Israel *κατὰ πνεῦμα.* See Rom. ii. 28; Gal. iv. 26.

κοινωνοὶ τοῦ θυσιαστηρίου. Sharers, inasmuch as part of the victim was consumed on the altar, and part eaten by the worshipper. Bengel remarks that 'he to whom anything is offered, the things which are offered, the altar on which they are offered,' and he might have added those who offer them, 'have communion with each other.' If, therefore, any one knowingly partakes of an idol sacrifice, *as such* (it would seem that some went so far as to contend that Christians might do so), he makes himself responsible for the worship of the idol, and all the evils with which that worship is connected.

19. **τί οὖν φημί; ὅτι εἰδωλόθυτόν τί ἐστιν;** St Paul does not mean to say here, any more than in ch. viii. 4, that an idol, or the god represented by it, has any real objective existence, or that the sacrifices offered to such idols are the property of any such being as that they are intended to represent. But for all that, it may stand as the representative of that which has a very real existence indeed; the kingdom of evil, and those beings which maintain it.

20. **δαιμονίοις καὶ οὐ θεῷ θύουσιν.** Third reason. The worship of idols is a worship of daemons. The words here used are found in Deut. xxxii. 17, and similar ones are found in the Septuagint version of Ps. xcvi. 5; cf. Ps. cvi. 37. The point of the argument is shewn in the last words of this sentence, '*and not to God.*' As they were not sacrificed to God, they were sacrificed to His enemies, the 'evil spirits,' 'daemons,' not 'devils' properly, for this word is confined to the 'prince of this world' (John xii. 31), 'which is the Devil, and Satan'* (Rev. xx. 2). Such beings as these are no mere conceptions of the fancy, but have a real and active existence. Their power over humanity when Christ came was great indeed. Not only was their master the Prince of this world (see above and cf. Luke iv. 6), but the fact of demoniacal possession was a proof at once of their existence and influence upon man. Compare the Jewish opposition between the idea of God and that of daemons with the idea of subordination in heathen literature, e.g. Eurip. *Troad.* 55 *μῶν ἐκ θεῶν του καινὸν ἀγγέλλεις ἔπος, ἢ Ζηνός, ἢ καὶ δαιμόνων τινὸς πάρα;*

21. **οὐ δύνασθε...πίνειν.** See note on ver. 18, and for the nature of heathen sacrifices note on viii. 1. The cup of daemons was the libation with which the meal commenced. It was the cup of daemons (1) because it was the cup of worship to beings other than God, which He Whose name was Jealous (Exod. xxxiv. 14, cf. xx. 5) and Who 'will not give His glory to another' (Isai. xlii. 8) had forbidden, and (2) because the worship of many of the gods was a distinct homage to the powers of evil, by reason of its polluting nature. Such worship obviously unfitted those who took part in it for fellowship with Christ. Cf. also 2 Cor. vi. 15, 16.

* See note on Matt. iv. 24 in Mr Carr's Commentary in this series.

22. **ἢ παραζηλοῦμεν τὸν κύριον;** i.e. as the Jews had done to their cost. See note on last verse. Cf. also Num. xiv.; Deut. i., xxxii. 21; Ps. xcv. 8; Heb. iii. 16. The same word is found, with the same translation, in Rom. x. 19, xi. 11, and in ver. 14 of that chapter it is translated *provoke to emulation*.

μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν; Surely we are not stronger than He? After having thus hinted at a wrath to come, St Paul turns abruptly aside, after his manner, to introduce a new argument.

23—Ch. XI. 1. Practical Directions on the Subject of Meats offered in Sacrifice.

23. **πάντα ἔξεστιν.** See Critical Note, and ch. vi. 12, note. A repetition of the words in ch. vi. 12, with a more emphatic enunciation of the doctrine that the great limiting principle of liberty is our neighbour's edification.

οἰκοδομεῖ. See note on ch. viii. 1.

24. **τὸ τοῦ ἑτέρου. The benefit of other people.** Cf. Rom. xv. 1, 2, 3; Phil. ii. 4. The conclusion is moral, not positive. No rule is laid down about eating or not eating any kind of food as a matter of importance in itself. With such things the Gospel has no concern. What St Paul does prescribe, relates to the effect of our conduct upon others. See Rom. xiv. throughout. It will thus happen in our case, as in that of the Apostle, that what may be quite wrong under one set of circumstances may be quite right in another, as in Gal. ii. 3, and Acts xvi. 1. See also notes on ch. viii. It may be interesting to remark how these questions were treated by the theologians of later times. Estius gives several examples of the casuistry of the Latin Fathers. Augustine decides the case of those who, pressed by hunger, might be tempted to eat of food in an idol temple when quite alone, by saying that if they know it to have been offered to idols, they must refuse it. Jerome decides that the invocation of idols and daemons makes such food unclean. Gregory commends the virtue of some unlettered Christians who preferred rather to be slain than to eat meats offered to idols which their Lombard captors endeavoured to force upon them. The Greek Father, Chrysostom, however, remarks that St Paul does not suffer the Christian to question what it is he buys, but simply to eat whatever comes from the market. Compare for the moral sentiment Marcus Aurelius IV. 3 *ὅτι τὰ λογικὰ ζῷα ἀλλήλων ἕνεκεν γέγονε*, and IV. 12 *πρὸς τὸ πρᾶξαι μόνον ὅπερ ἂν ὁ τῆς βασιλικῆς καὶ νομοθετικῆς λόγος ὑποβάλλῃ, ἐπ' ὠφελείᾳ ἀνθρώπων.* And Cicero *de Finibus* II. 14 'Ut profectus a caritate domesticorum ac suorum, serpat longius et se implicet primum civium, deinde omnium mortalium societate, atque ut ad Archytam scripsit Plato non sibi se soli natum meminerit, sed patriae, sed suis, ut perexigua pars ipsi relinquatur.'

25. **ἐν μακέλλῳ.** This and the two following verses are directed against over-scrupulousness. Some Christians were afraid to buy meat in the public market, lest it might have been offered in sacrifice to an idol. See note on ch. viii. 1. *μάκελλος* is a Latin word which passed over into Greek and even into Rabbinic.

μηδὲν ἀνακρίνοντες. See note on ch. ii. 14. This may be interpreted (1) as directing, that no inquiry was to be made, lest the answer should suggest conscientious scruples, or (2) as urging that no conscientious scruples need be felt which should lead to any necessity for making inquiries. The latter is more in accordance with the robust morality of the Apostle, and with the context. The conscience need not be sensitive upon such points; it need not suggest entangling difficulties, where in truth there were none. This is better than to suppose with some, that information was to be kept back in order to avoid anxiety on the part of the scrupulous.

26. **τοῦ κυρίου γὰρ ἡ γῆ.** See Ps. xxiv. 1. Cf. Ps. l. 12. It is not the eating of meats that is sinful. 'An idol is nothing in the world,' and all creatures are made by God, and are therefore fit for food. (Cf. 1 Tim. iv. 4.) But knowingly to countenance idolatrous rites, to give to another the glory due to the one true God alone, is a grievous sin. Therefore the whole question of sinfulness depends, not on the meat, but on the knowledge of him who eats it, what kind of meat it is. If he does not know that it has been offered to an idol, he may dismiss all scruples, for it is only this knowledge, and not the perishable meat (see ch. vi. 13), which makes him partaker of the 'table of daemons.' So ver. 27.

27. **εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων,** i.e. to a feast in a private house, not in an idol temple. See ch. viii. 9. To sit at meat in the idol temple was clearly to be a partaker of the 'table of daemons.'

28. **ἐὰν δέ τις,** i.e. if (1) one of your fellow-guests should display scruples of conscience, or (2) a heathen should be likely to draw the inference that you approved of idol worship. 'This altogether alters the case. You are no longer simply eating with thankfulness the food set before you as the gift of God. The question of idolatrous worship is now introduced. If your own conscience would permit you to eat, you have to consider whether your conduct might lead another to suppose that you regarded participation in the worship of idols as permissible to a Christian.' *ἐάν* here implies a case not so likely to happen as the invitation imagined in ver. 27, which *εἰ* and the pres. indic. mark as an extremely probable supposition. 'If any one asks you... but if any one should say.'

ἱερόθυτον. The word which a heathen would use. He would be certain not to say *εἰδωλόθυτον*. It was the failure to see this which led to the rec. reading. See Critical Note.

καὶ τὴν συνείδησιν. In this case it is another man's conscience, not our own, which is meant, as is explained in ver. 29.

29. **ἑαυτοῦ.** For the usual *σεαυτοῦ*. Winer, *Gr. Gram.* § 22, refers to John xviii. 34. But B (followed by Westcott and Hort) reads *σεαυτοῦ* there. Winer gives some instances of this unusual construction from classical authors.

ἱνατί γάρ. The connection is as follows. 'I don't say *your* conscience, but the other man's. For what right has he to judge you, or to interfere with your Christian liberty? No, he has nothing to do

with *your* conscience. But you may have a good deal to do with *his*. If you should inflict an injury on that, you would be greatly to blame.' In other words no man has any right to pronounce *ab extra* on another man's conduct on such matters. Each is free to act, as far as he himself is concerned, according to his own sense of what is fitting and proper. But a man's right to think for himself is limited by the effect of his action on others. If his conduct be the means of inducing others less enlightened than himself to act contrary to their conscience, and to do what they believe to be wrong, he is doing harm by the exercise of a liberty which in any other case he undoubtedly enjoys.

30. χάριτι. In a thankful spirit.

βλασφημοῦμαι. The word means originally to *speak ill of*, to *slander*. So in ch. iv. 13.

31. εἴτε οὖν. The glory of God, *that* is to be the end of all your actions. In themselves, eating and drinking are things indifferent, but there are circumstances in which they may be matters of the highest importance. In our own day, for instance, the question of using or abstaining from intoxicating liquors is one which ought to be dealt with on the same principles as those which St Paul has laid down in this chapter. Such a question should be approached and decided on one ground alone, namely, whether by using them or abstaining from them we shall best promote the glory of God.

32. ἀπρόσκοποι...γίνεσθε. Be not a cause of stumbling. See note on ch. viii. 9. This verse and the next explain the words, '*I am made all things to all men*,' ch. ix. 22.

Ἰουδαίοις. This question is dealt with fully in Rom. xiv., where the question of eating or abstaining from meats regarded by the Jews as unclean, is decided upon precisely the same principles as those laid down in this chapter.

Ch. XI. **1.** This verse belongs to the former chapter, and concludes the argument, as in ch. iv. 16.

CHAPTER XI.

2. [*ἀδελφοί*] after **ὑμᾶς**, rec. with DEFG Vetus Lat. Vulg. Peshito. Omit ℵABC.

17. παραγγέλλων οὐκ ἐπαινῶ ℵE. *παραγγέλλω οὐκ ἐπαινῶν* ACFG. Vulg. Peshito. So Lachmann and Tregelles. Westcott and Hort edit as text, but with marks of doubt. B has the participle in both places.

24. [*λάβετε φάγετε*] after **εἶπεν.** The student of the Gospels is familiar with the constant efforts on the part of the copyists to assimilate the language of the various narratives. It need surprise no one, therefore, if such attempts appear also here. The familiarity with the words as used in the Church service would increase the tendency. Perhaps on account of the great interest attaching to the question a fuller account than usual may here be given of the evidence. ℵABCDEFG

support the omission. KLP are against it. The Vetus Lat. (the oldest translation) is in favour of omitting the words, as are the Sahidic and Coptic. The MSS. of the Vulg. are divided, but the words are retained in the authorized edition. The Syriac versions have the words. No very early Father seems to have cited the passage. It is worth noticing that the omission of Luke xxii. 19, 20, which (see Westcott and Hort's Greek Testament) is considered doubtful by modern critics, has the support of the newly found 'Teaching of the Twelve Apostles,' which places the consecration (or what is regarded by some as such) of the cup before that of the bread. If the passage in St Luke be really spurious it makes it still more probable that the additions to the text in the present verse are also examples of the tendency to assimilate the various accounts of the institution of the Lord's Supper.

[*κλώμενον*] after **ὑπὲρ ὑμῶν**, rec. with EFGKLP, Peshito and some copies of the Vetus Lat. ℵABC support the text. D has *θρυπτόμενον*. The Sahidic, Coptic, and Armenian have *διδόμενον* which has the support of the Vulg., a copy of the Vetus Lat. and Cyprian. The evidence makes for the text having been considered deficient in early times, and for various additions having been considered necessary to complete it.

25. **ὁσάκις ἐάν** ℵBC. *ὁσάκις ἄν* DEFG. So also in next verse.

26. [*τοῦτο*] after **ποτήριον** rec. with E and Peshito. Text ℵABCDFG Vetus Lat. Vulg.

[*ἄν*] before **ἔλθῃ** rec. with E. Text ℵABCDFG.

27. [*τοῦτον*] after **ἄρτον**, rec. with Vulg. (auth.). Text ℵABCDEFG Peshito and many ancient copies of the Vulg.

29. [*ἀναξίως*] rec. with DEFG Vetus Lat. Vulg. Peshito. Text ℵABC. The authority of the ancient versions is strong. But on the whole it appears more probable that the word was introduced from ver. 27. Origen has the word, but his citation is loose. See note on ver. 29 below.

[*τοῦ κυρίου*] at end of verse, rec. with DEFG Vulg. Peshito. Text ℵABC and some copies of Vulg.

31. **δέ** ℵABDEFG. *γάρ* rec. with C and Peshito.

CH. XI. **2—16.** THE CONDUCT AND DRESS OF WOMEN AT THE PUBLIC SERVICES OF THE CHURCH.

2. **ἐπαινῶ δὲ ὑμᾶς.** There is no contradiction between this verse and ver. 17. The ordinances which St Paul had delivered to the Corinthians had on the whole been faithfully kept; but the principles of Christian liberty and Christian brotherhood had been, in some instances, unsatisfactorily carried out. He therefore proceeds to give *other* ordinances on matters which required immediate attention, leaving (ver. 34) those of less pressing importance till he himself arrived at Corinth. But he takes care to begin in a conciliatory

manner. The ordinances of the present chapter relate (1) to the conduct of women in the public assemblies, and (2) to the Lord's Supper.

πάντα must be taken adverbially, as *μέμνημαι* does not take an accusative in N.T.

καθὼς παρέδωκα ὑμῖν. 'Large principles, when taken up by ardent and enthusiastic minds, without the modifications learnt by experience, are almost sure to run into extravagances, and hence the spirit of law is by degrees reduced to rules, and guarded by customs.'—Robertson, Lect. xxi. on 1st Ep. to Corinthians. The whole lecture is extremely valuable.

παραδόσεις. This word is translated indiscriminately by *traditions* or *ordinances* in the A.V. Its original meaning is *things delivered*, either orally or by written communication. *Tradition*, it should be remembered, means properly nothing more than *what is delivered* or *handed over*, though the idea of handing *down* is of course not excluded in all cases. Here, however, the idea of handing down cannot, of course, find a place. St Paul is speaking of the rules he himself had given for the government of the Church. These 'traditions,' or rather, 'ordinances,' were of three kinds: (1) regulations for the government of the Church, as here and in 2 Thess. iii. 6; (2) statements concerning *doctrine*, as 2 Thess. ii. 15; or (3) concerning *fact*, as in ch. xi. 23, xv. 3, which are spoken of as having been 'delivered' by the Apostle. The doctrines of the Rabbis are spoken of as 'traditions' in Matt. xv. 2; Gal. i. 14.

3. θέλω δὲ ὑμᾶς εἰδέναι. According to St Paul's invariable rule, the question is argued and settled upon the first principles of the Christian Revelation. 'Order is heaven's first law.' And no assembly of Christians is rightly constituted where this principle is put out of sight.

κεφαλή. 'In the idea of this word *dominion* is especially expressed. As in the human organization the exercise of dominion over all the members proceeds from the head; so in the family, from man; in the Church, from Christ; in the universe, from God.' Olshausen.

ὁ Χριστός. See Eph. i. 22, iv. 15, v. 21—33; Col. i. 18, ii. 19. As the head directs the body, so ought every member of Christ's Body to be governed and directed by Christ.

κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ. Cf. Eph. v. 23. 'It appears that the Christian women at Corinth claimed for themselves equality with the male sex, to which the doctrine of Christian freedom and the removal of the distinction of sex in Christ (Gal. iii. 28) gave occasion. Christianity had indisputably done much for the emancipation of women, who in the East and among the Ionic Greeks (it was otherwise among the Dorians and the Romans) were in a position of unworthy dependence. But this was done in a quiet, not an over-hasty manner. In Corinth, on the contrary, they had apparently taken up the matter in a fashion somewhat too animated. The women overstepped due bounds by coming forward to pray and prophesy in the assemblies with uncovered head.' De Wette. Such persons are here reminded

that according to God's word (Gen. iii. 16; 1 Tim. ii. 12, 13) woman was designed to be in subjection, both in society and in the family. Of this last, woman's chief sphere, man was, by God's ordinance, the head. Yet (see below, ver. 5) she is on an equality with man in her *individual* relation to Christ.

κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός. The whole universe is one system of orderly gradation from God downwards. Even Christ is no exception to the rule. The Eternal Son derives His Being from the Eternal Father, and in His equality still does not reject subordination. Cf. John xiv. 28, also ch. iii. 23, and xv. 27, 28. The Apostle proceeds to shew that nature and revelation alike proclaim the principle, which should therefore find expression in the assemblies of the Christian Church.

4. πᾶς ἀνὴρ προσευχόμενος. We have two propositions in this and the following verse: the first concerning the man, the second concerning the woman. 'It was the custom of the Jews that they prayed not, unless first their head were veiled, and that for this reason; that by this rite they might shew themselves reverent and ashamed before God, and unworthy with an open face to behold Him.' Lightfoot. He quotes many passages from the Rabbis, of which one from Maimonides may suffice. 'Let not the Wise Men, nor the scholars of the Wise Men pray, unless they be covered.' This veil was called the *Tallith*. Grotius (see Alford *in loc.*) gives many details about the custom of heathen nations. Among the Greeks slaves were covered, and the uncovered head was a sign of freedom. Among the Romans, on the contrary, the opposite custom prevailed. The freeman wore the *pileus;* the slave wore nothing on his head. When he was emancipated, he was said 'vocari ad pileum.' So the Romans and Germans used to pray veiled, from the same motive as the Jews, while the Greeks were accustomed to perform their sacred rites unveiled (though St Chrysostom asserts the contrary of this). But the Christian custom was not, as Meyer seems to think, due to the Hellenic custom being followed in the Hellenic churches, but is rather to be explained by this passage, and by 2 Cor. iii. 14, 18. The Christian no longer approaches God weighed down by shame and sin. It is his privilege to gaze undazzled on the glory of God with face unveiled, since he is 'no longer a servant, but a son,' Gal. iv. 7. '*Capite nudo, quia non erubescimus*,' Tertullian, *Apology*, ch. xxx. 'The question here is of a veil, not of a hat.' De Wette. But the effect of St Paul's decision has been in the Christian Church to do away with the custom of uncovering the feet and allowing the head to remain covered (Exod. iii. 5), which is still in existence among the Jews and Mohammedans. For *prophesying*, see note on ch. xiv. 1.

κατὰ κεφαλῆς ἔχων. Supply *τι*. And see Winer *Gr. Gram.* p. 477.

καταισχύνει τὴν κεφαλήν. Not Christ, as some commentators have supposed. The Apostle's drift is as follows: The appearance of the Christian assembly should bear witness to the Divine order. Man, the highest visible being, bearing witness by his attire that he has no

visible superior; woman witnessing by *her* attire, her subordination to man.

5. **πᾶσα δὲ γυνή.** This refers, of course, to the public assemblies of the Church, where the woman appears, not in her individual character, but as the member of a community. She must therefore perform her devotions in this latter character, and her attire must bear witness to the fact that she is subordinate to those of the other sex in whose presence she worships. Alone, of course, or in the presence of her own sex only, she has the same privilege of approaching God unveiled, that man has. So says Dean Colet, 'in feminarum ecclesia nihil impedit feminae prophetent*.' Some difficulty has been raised about the words '*or prophesieth.*' It has been thought that the woman was here *permitted* to prophesy, i.e. in *smaller* assemblies, and that the prohibitions in ch. xiv. 34, and 1 Tim. ii. 12, referred to the more *general* gatherings of the Church. The subject is one of some difficulty (see Acts ii. 18, xxi. 9), but it is perhaps best, with De Wette and Calvin (who says, 'Apostolum hic unum improbando alterum non probare') to suppose that the Apostle blames only the *praying* in public with uncovered head, and reserves his blame of the prophesying for ch. xiv. 34. As for the prophetic gifts of the daughters of Philip the evangelist, Acts xxi. 9, they were probably reserved for assemblies of their own sex.

ἀκατακαλύπτῳ τῇ κεφαλῇ, i.e. without the *peplum* or shawl, which (see Art. *Peplum* in Smith's *Dictionary of Antiquities*, and Dean Stanley's note), used ordinarily as a covering for the body, was on public occasions thrown over the head also. In Oriental countries, however, the women wore, and still wear, a veil.

καταισχύνει τὴν κεφαλήν. 'As the man honours his head by proclaiming his liberty, so the woman by acknowledging her subjection.' Calvin. Cf. Num. v. 18.

τὸ αὐτό. The same thing as.

τῇ ἐξυρημένῃ. The shaven (woman), the article denoting the class to which such a woman belonged.

6. **εἰ γὰρ οὐ.** A question has been raised why we have *οὐ* here rather than *μή*. The answer is that *οὐ* refers to a state of things which, as we learn from the whole passage, was actually occurring.

κείρασθαι ἢ ξυρᾶσθαι. Shorn or shaven, the latter being stronger than the former. The first signifies strictly to have the hair cropped close, the second to shaving with a razor. 'Plus est radi quam tonderi.' Grotius. See also the LXX. in Micah i. 16. Phrynichus, *Ecloga*, thus speaks of the word: *καρῆναι φασίν, καὶ εἶναι τοῦτο πρὸς τὸ κείρασθαι διαφοράν. τὸ μὲν γὰρ ἐπὶ προβάτων τιθέασι, καὶ ἀτίμου κουρᾶς, κείρασθαι δὲ ἐπὶ ἀνθρώπων· ὃ δεῖ φυλάττειν.* For *ξυράω* (for the earlier classical form *ξυρέω*), cf. Soph. *Aj.* 786 *ξυρεῖ γὰρ ἐν χρῷ*, 'it comes close home.'

* So the words stand both in Lupton's edition and in the MS from which it was printed.

7. ἀνὴρ μέν. The Apostle now gives reasons for what he has just said. His *first* argument is that to appear uncovered in the congregation denotes the having no visible superior there. But woman *has* a visible superior, namely, man. To this fact, when she appears in public, her very dress should testify. See also ver. 10.

εἰκὼν καὶ δόξα θεοῦ. Additional reason for the Apostle's directions. Man is God's *image* (Gen. i. 26, 27, v. 1, ix. 2, 6), inasmuch as he is the highest of all living beings in the visible world. His *glory*, i.e. the manifestation or representation of His glory, on account of the dominion over all things in the world committed to him (Gen. i. 26, 28, iii. 16). As he is thus a visible representation of God, he is not to veil his head, the noblest part of his body, in the public worship of the Church.

γυνὴ δὲ δόξα ἀνδρός. Woman is not the manifestation or representation of the glory of God on earth, inasmuch as she is subject to man, and therefore cannot properly represent Him Who has no superior. But to all inferior beings she represents and is scarcely distinguishable from man, and therefore manifests and shares his superiority; reflects it, as the moon does the light of the sun, to use (and it may be said, to complete) the simile of Grotius here. See Alford's note.

8. οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός. For man is not from woman. *Second* argument, drawn from the creation of mankind. The narrative in the book of Genesis establishes two facts, (1) that woman had her being originally through man, and not, as man, directly from God; and (2) that she was created for man's advantage, and not man for hers. Not that we are to suppose, with some, that woman is in no sense to be regarded as the image and glory of God, but that man is so immediately, she mediately, through man.

9. καὶ γάρ. For also. This introduces a *third* argument.

10. ἐξουσίαν. That is, as in the margin of our version, '*a covering in sign that she is under the power* (or rather *authority*, see below) *of her husband.*' *Fourth* argument, drawn from the presence of the angels at Christian worship. The word translated *power* here is rather, *the right to exercise power, authority*, as in Matt. x. i.; Luke iv. 36, &c. Hence it has been suggested in the notes on ch. viii. 9, ix. 4, that it has sometimes, though not here, the signification of *right*. In this place the abstract is put for the concrete, the authority itself for the token of being under authority. For an instance of the use of the veil in this way we may refer to Gen. xxiv. 65, where Rebekah veils herself in token of submission, as soon as she comes into the presence of her husband. We are not to exclude the idea of feminine modesty, but to regard it as included in the idea of being under authority, of which modesty is a kind of natural acknowledgment. Neither are we to confine the idea to *married* persons, as the margin of our Version does, but to regard it as applying to the mutual relations of the sexes generally. The passage has sorely perplexed the commentators. The various explanations of it may be found in Stanley and Alford *in loc.*

διὰ τοὺς ἀγγέλους. This passage has also been explained in various ways (see the commentators just mentioned). It is best on the whole to regard it as an intimation that the angels, though invisible, were fellow-worshippers with men in the Christian assemblies, and were therefore 'spectators of the indecency,' and liable to be offended thereat. 'When therefore the women usurp the symbol of dominion, against what is right and lawful, they make their shameful conduct conspicuous' in the eyes of the messengers of God. Thus Calvin. Erasmus paraphrases it well: 'If a woman has arrived at that pitch of shamelessness that she does not fear the eyes of men, let her at least cover her head on account of the angels, who are present at your assemblies.' For some remarkable Oriental illustrations of the interpretation that *evil* angels are here meant, see Dean Stanley on this verse. Meyer gives a list of authorities to shew that the belief in the presence of angels at Divine worship was common among the Jews.

11. πλὴν οὔτε...ἀνήρ. 'St Paul's teaching from ver. 7 onward might possibly be misinterpreted by the men so as to lead them to despise the women, and by the women so as to lead them to underrate their own position.' Meyer. He goes on, however, to treat the passage as referring chiefly to married persons, whereas it refers to the two sexes in general, as constituent parts of the Christian community, each having its own peculiar excellencies and special gifts, every one of which is necessary to the perfection of human society. We may remark how in Christ alone were the various qualities of humanity so blended that He united in Himself the perfections of the masculine and feminine characters.

12. ἐκ τοῦ ἀνδρός, i.e. by creation and generation (Gen. ii. 22).

διὰ τῆς γυναικός. By birth.

ἐκ τοῦ θεοῦ. We are not to dwell too much on the intermediate links in the chain of causation, but to remember that all human beings come from God and exist by His ordinance, and that therefore each has his own rights as well as duties, which cannot be neglected without injury to the Divine order of this world.

13—15. ἐν ὑμῖν αὐτοῖς κρίνατε. *Fifth* argument. An appeal is now made to our natural feeling of what is proper and becoming. Man, as his sphere is the world, and as he is the highest of God's creatures in it, needs no covering to hide him from the gaze of others. Woman, as her sphere is the home, and as being, whether married or unmarried, under the dominion of man, receives of God's providence the covering of her long hair, whereby she may veil herself from the gaze of those who are not her natural protectors.

πρέπον. *Decet,* Vulgate. *Bisemeth* it? Wiclif. Our Version follows Tyndale here, and is equivalent in our modern language to *Is it proper? Is it becoming?* 'It is impossible,' remarks Robertson, 'to decide how much of our public morality and private purity is owing to the spirit which refuses to overstep the smallest bound of ordinary decorum.' And again, 'Whatever contradicts feelings which are universally received,' that is 'in questions of morality, propriety, and

decency,' 'is questionable, to say the least.' There may be occasions on which it may be our duty to overstep those boundaries, but (1) if done, it must be done after careful consideration, and (2) for objects which are clearly sufficient to justify it.

14. ἡ φύσις. This argument from nature must not be pressed too far. St Paul is speaking of the natural sense of what is fitting in those whom he addressed. In early times the Greeks and the Romans wore long hair, and the Gauls and Germans did so in St Paul's own time. So Homer continually speaks of the 'long-haired Greeks.' St Chrysostom remarks that those who addicted themselves to philosophy in his day wore their hair long. But this was mere affectation. Cf. Horace, *De Arte Poetica*, 297,

> 'Bona pars non ungues ponere curat,
> Non barbam, secreta petit loca, balnea vitat.'

But the general verdict of society has been that appealed to by the Apostle. 'This instinctive consciousness of propriety on this point had been established by custom, and had become *φύσις* (nature).' Meyer.

15. δόξα. The true glory of every creature of God is to fulfil the law of its being. Whatever helps woman to discharge the duties of modesty and submissiveness assigned to her by God is a glory to her.

ἀντὶ περιβολαίου. Literally, something *flung around* the body. It is worthy of remark that the Vestal Virgins at Rome wore their hair short, or confined by a fillet. They may, however, have been regarded as protected by their sacred character.

16. εἰ δέ τις. Not 'any *man*' as A.V., but 'any *one*,' a material difference. The Apostle had special reason to apprehend difficulties on this point. See xiv. 33, 38, and notes. Thus it would be better to apply the words to what follows, rather than with some commentators, to what has gone before. The Apostle would deprecate further argument, and appeal to the custom of the Churches as decisive on a point of this kind.

δοκεῖ. **Thinks fit**, not *seemeth*, as A.V.

φιλόνεικος. Admirably translated **contentious** in A.V., implying that pleasure is taken in strife for its own sake.

ἡμεῖς. Emphatic. If he like to be contentious, let him be so. It is quite sufficient for us who desire to live in peace that the custom of the Churches is otherwise.

συνήθειαν. See note on viii. 7. The word has been interpreted (1) as referring to contention, 'it is not our custom to be contentious,' or (2) to the practice of permitting women to appear unveiled at the services of the Church. The latter yields the best sense. This appeal to the Churches must not be understood to imply that all Churches ought in all respects to have the same customs. But in a matter such as this, involving the position of women in Christian society, and their reputation in the world at large—a matter of no small import-

ance—it were far wiser for the Corinthian Church to follow the universal practice of Christendom.

17—34. Disorders at the Lord's Supper.

17. τοῦτο δὲ παραγγέλλων. As R.V., **In giving you this charge.** St Paul was able to praise the Corinthians (ver. 2) for their attention to the injunctions he had given them. He could not praise them for their irregularities in a matter on which their Christian instincts ought to have enlightened them. The disorders at the administration of the Eucharist were such as ought not to have needed correction. *τοῦτο* refers to what follows. See ver. 22.

εἰς τὸ κρεῖσσον...εἰς τὸ ἧσσον. Literally, **unto the better** and **unto the worse**, i.e. they were the worse, not the better, for meeting together for worship.

18. πρῶτον μὲν γάρ. Either (1) we must take this to apply to this and the next verse, and the second cause of blame to commence with ver. 20, or (2) we must regard it as applying to the whole of this chapter, and then the next cause of blame will be the abuse of spiritual gifts, which is treated of in chapters xii.—xiv. The latter is the more probable, for many of the commentators seem to have been misled by the technical theological sense which was attached to the words *schism* and *heresy* in later ages, a sense which is clearly unknown to the Apostle. The divisions of which the Apostle speaks seem to have been social and personal rather than theological or ecclesiastical. See note on ver. 21.

ἐν ἐκκλησίᾳ. Not the building, for there were no *churches* in the sense of buildings devoted to Christian worship then, but *in the assembly.* For the omission of the article, see note on xiv. 4.

σχίσματα. See note on ch. i. 10. St John uses the word in the sense of a difference of opinion (vii. 43, ix. 16, x. 19), and here it is obvious that no formal separation into different bodies took place (see ch. xii. 25, as well as last note). The sense here is rather that of the 'little rift within the lute' which makes harmonious co-operation impossible.

19. δεῖ γὰρ καὶ αἱρέσεις. The turn of the sentence distinguishes *αἱρέσεις* from *σχίσματα*. The word *αἵρεσις* is variously translated in the A.V. It differs from the *προαίρεσις* of Aristotle (see *Nic. Eth.* iii. ch. 2) in implying less of preference and more of choice, less of reason and more of self-will. The expressions *αἵρεσις τῶν Φαρισαίων*, *Σαδδουκαίων*, *Ναζωραίων*, have more of the signification of our 'High Church,' 'Broad Church' and 'Low Church *party*' than the idea of *sect*, as suggested by the A.V., or innovation in *doctrine*, as in the later theological sense of the word. See Acts v. 17; Gal. v. 20; 1 Tim. iv. 1, &c. Cf. also Acts xx. 29, 30. *αἵρεσις* signifies the temper of mind which produces *σχίσματα*, the disposition to think and act to please oneself rather than for the edification of the many.

ἵνα. Here we must render **in order that**, as though God had permitted these evils to arise in order to test the faith and patience of Christian men. Cf. James i. 3; 1 Pet. i. 6, 7.

οἱ δόκιμοι. Those who have been tried and stood the test. Opposed to *ἀδόκιμοι*, rejected. See James i. 12; 2 Cor. xiii. 5—7, and ch. ix. 27.

20. οὖν. Meyer points out that this word, coupled with the marked repetition of *συνερχομένων*, proves that the *πρῶτον μέν* of ver. 18 refers to the disorders in the Christian assembly.

ἐπὶ τὸ αὐτό. Literally, **to** (or **at**) **the same place.** See Acts i. 15, ii. 1, and ch. vii. 5 of this Epistle. It is the only phrase which we find applied to the *place* of the Christian assembly. See note on ver. 18.

οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν. This is not to eat a supper of the Lord's institution. That the *intention* of the worshippers was to celebrate the Eucharist is incontrovertible from what follows. But that the Corinthians violated the whole spirit of Christ's institution is no less evident. As Chrysostom forcibly says *τὸ γὰρ κυριακὸν ἰδιωτικὸν ποιοῦσι.* 'Every one takes *his own* supper,' and thus the intent of the common meal which was to draw men together in mutual love and self-forgetfulness, was frustrated. See note on ver. 22. The absence of the article here, compared with its presence in Rev. i. 10, confirms the rendering here. 'The question arose,' says Dean Stanley, 'whether the majesty, the tenderness, the awe of the feast should be lost in a senseless orgy.'

21. τὸ ἴδιον δεῖπνον. 'It is not the Lord's Supper, but *your own* that you eat. Jesus Christ established a Supper with a solemn celebration of His Death, as at once a symbol of the unity of those who believed in Him, and a means of effecting that unity. By the course you are pursuing you are defeating His purpose, and evacuating the ceremony He has instituted of all its meaning.'

προλαμβάνει. The whole idea of a *common* meal was thus set aside. The members of the Church not only did not share their provisions together, but they did not eat them at the same time.

ἐν τῷ φαγεῖν. *For in* **the** *eating*, i.e. *when ye eat.* Every passage relating to the Eucharist in the N. T. leads to the conclusion that it took place at the end of a social meal, such as the Last Supper itself. See Acts ii. 42, 46, xx. 7, 11. That supper in early Christian times was called the Agapè, or feast of love, and was like the *ἔρανος* of the Greeks, to which, very frequently, each brought his own portion. See Art. *Erani* in Smith's *Dictionary of Antiquities.* The divisions among the Corinthian Christians (ver. 18) were of the kind which we are accustomed to denominate 'sets' in a small society,—cliques and *coteries*, which were the product, not so much of theological, as of social antagonism. Thus the members of the Corinthian Church were accustomed to share their provisions with members of their own 'set,' to the exclusion of those who, having an inferior social position, had few provisions, or none, to bring. Hence while one was only too well provided with food, another had little or none.

ὃς δὲ μεθύει. We have no right, with some commentators, to soften down the force of this word, as though no such abominations were possible at Corinth. The permeation of the Christian community by the Spirit of Christ (see note on ch. v. 1) was a more gradual process than is generally supposed. The wine could hardly have been unfermented.

22. **μὴ γὰρ οἰκίας οὐκ ἔχετε.** The force of this construction is most nearly represented by **for you do not mean to say that you have no houses to eat and drink in,** unless with some we regard *γάρ* in the light of an exclamation, as we find it translated in the A.V. of John ix. 30.

εἰς τὸ ἐσθίειν καὶ πίνειν. If all you came together for were to satisfy your own hunger, you might just as well eat and drink at home. But the Lord's Supper was instituted for a threefold purpose. It was (1) intended to bind Christian people together in mutual love (see Acts ii. 42—47, iv. 32—35), (2) it was designed as the solemn commemoration of the great Act of Love whereby Jesus Christ offered Himself upon the Cross for the sins of men (see ver. 26), and (3) it was the means whereby He fed His people with the 'spiritual food of His most blessed Body and Blood.' See ch. x. 15, 16.

τῆς ἐκκλησίας τοῦ θεοῦ. The Church called out of the world, or called together (the latter explanation is to be preferred) to be the habitation of God through the Spirit. To introduce into this the petty jealousies and antipathies of human society was to despise the great and glorious Body, in which God was pleased to dwell. See note on ver. 18.

μὴ ἔχοντας. **The poor,** as in the margin of the A.V. Cf. Eurip. *Suppl.* 240.

ἐν τούτῳ. The A.V. connects these words with what precedes. The text is according to Tischendorf's punctuation. Translate, **shall I praise you? in this I praise you not.**

23. **ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου.** Literally, **For I received from the Lord.** Reason why St Paul could not praise the Corinthians. Their conduct was a gross profanation of a rite which had been so solemnly instituted by Christ. These words, especially if we notice the emphatic use of the pronoun, seem to imply that St Paul had received from the Risen Lord's own lips (see ch. ix. 1 and note) the account of the institution of the Holy Communion which he now gives the Corinthians. He does not say 'from the disciples of the Lord,' but 'from the Lord' ('an authentic explanation given by the Risen Christ concerning His Sacrament.' Olshausen). And it is remarkable that while it differs in some respects from that given by St Matthew and St Mark, this account by St Paul corresponds closely to that found in his friend and disciple St Luke's narrative. This circumstance is a strong corroboration of the evidence for the authenticity of both Gospel and Acts, for it confirms the evidence we have that both were written by one closely connected with St Paul. Some have thought that we have here the earliest account of the institution of

the Lord's Supper; but if, with some, we suppose the Gospel of St Matthew to have been in existence by this time, and if, which is very doubtful, we are to regard 2 Cor. viii. 18 (see Collect for St Luke's Day) as referring to the Gospel of St Luke, that, too, must have been in existence before or about the time when this Epistle was written.

παρεδίδετο. He was being betrayed, i.e. while the scheme for the betrayal was being carried out. Contrast the imperfect here with the aorists in the next verse.

24. εὐχαριστήσας. St Mark has 'blessed,' St Matthew, according to some copies, 'blessed,' according to others, 'gave thanks.' St Luke agrees with St Paul. From this word the sacrament derives its name of *Eucharist*, or *thanksgiving.*

εἶπεν. Inasmuch as the words of institution have been the occasion of one of the longest and bitterest controversies that have ever divided the Church of Christ, it is well to inquire very closely *what* He said. See Critical Note. The words of institution, as recorded by St Paul, are as follows: 'This is My body, which is [being broken] for you; this do in remembrance of Me,' i.e. *to serve as a memorial of Me*, or *to preserve My memory.* Let us next take St Luke's account of it, derived either from St Paul or from the same source as his. 'This is My body, [which is given for you; this do in remembrance of Me.]' (Westcott and Hort put the latter words in brackets.) St Matthew and St Mark simply give the words, 'Take, [eat]: this is My body,' the word 'eat' being omitted in St Mark by many of the best MSS.

ἀνάμνησιν. The word here translated 'remembrance' signifies (1) the act of recollection, and (2) that which *enables* us to recollect, *reminds* us of a thing. In the Septuagint it is used in the heading of the 38th and 70th Psalms as a translation of the Hebrew word signifying 'to bring to remembrance.' In Num. x. 10 the Septuagint uses it (3) to translate a Hebrew word signifying *memorial*, i.e. some visible and tangible object which exists in order to bring to mind a past event. Cf. Heb. x. 3. Both (2) and (3) are included here.

25. ὡσαύτως. The words in the original, though translated differently, are precisely the same as those of St Luke, and seem to imply that, according to Jewish practice at the Passover, while the bread was administered *at* supper, the cup was administered *after* it. See, however, next note.

λέγων. The literal translation of the words that follow is, *This cup is the New Covenant in My Blood; this do whensoever ye may drink it, in remembrance of Me.* St Luke gives us the words as follows: 'This Cup is the New Covenant in My Blood, which is being poured forth for you' (but the whole verse is bracketed by Westcott and Hort; see Critical Note). St Matthew, 'Drink ye all of it, for this is My Blood which is of the New Covenant, which is poured forth for many unto the remission of sins'; St Mark, 'This is My Blood, which is of the [New] Covenant, which is poured forth for many.' It is obvious that no one report of these important words can be pressed to the exclusion of the rest.

ἡ καινὴ διαθήκη. The new covenant. In Classical Greek *διαθήκη* has unquestionably the signification *testament*. It is derived from *διατίθημι*, *to put thoroughly in order*, and is used of that complete arrangement of his worldly affairs which a man is accustomed to make in a will. See perhaps for this meaning Heb. ix. 16 (though the question is much debated and the sense 'covenant' falls in best with the general drift of the argument). In other places in the N. T. it is used, as in Gen. ix. 12 and elsewhere in the LXX., in place of the Hebrew *Berith*, a *covenant* or *agreement* between two parties, one of which sometimes is God. For an example of this sense see Gal. iii. 15. Here it would appear to include *both* senses, for (1) it was a covenant that God entered into with man, and (2) it was Christ's Death which sealed it.

26. ὁσάκις γὰρ ἐάν. The A. V. somewhat obscures the repetition of these words, by translating 'oft,' and 'often.' These words are not those of Christ, but of St Paul. John iii. 31—36, and Gal. ii. 15—21 are somewhat similar instances, but in them it is by no means certain that we have a commentary by the writer on the speech he records, but quite possible that the passage forms part of the speech itself.

τὸν θάνατον τοῦ κυρίου. Because the Sacrament was the appointed memorial of that Death.

καταγγέλλετε. *Tell*, Wiclif. *Annuntiabitis*, Calvin and the Vulgate. *Annoncerez*, De Sacy. Some (e. g. the margin of the English Bible) take this imperatively, but it is better as in the text.

ἄχρις οὗ ἔλθῃ. Until He shall have come. The *ἂν* of the rec. text is less strongly supported. See Critical Note. And it also is suspicious in that it introduces an element of doubt where St Paul can have had none whatever.

27. ἢ πίνῃ τὸ ποτήριον. Or drink the cup. Many Protestant translators, including those of the A. V., have evaded the force of the *or*, from a fear lest they should thereby be countenancing the denial of the Cup to the laity. See Alford, Stanley, Meyer, De Wette, who, while rejecting this clearly incorrect rendering, point out that the fear which prompted it was quite needless. Calvin renders boldly by *aut;* Wiclif and Tyndale by *or*. See also note on ver. 25.

ἀναξίως. 'Not merely,' says Estius, 'with a mind distracted by worldly thoughts, though that is not to be commended, but in an irreverent spirit,' in a frame of mind unsuitable to so solemn an act; without faith in, or a thankful remembrance of, the great mystery therein commemorated; and, above all, in a spirit which regards what is essentially *the Supper of the Lord* as a supper of one's own, and therefore as one at which it is lawful to be selfish, or intemperate, or both.

ἔνοχος. This word (Vulg. *reus*), translated *guilty* by the A.V. here and in Matt. xxvi. 66, James ii. 10, signifies literally *dependent on*. Hence it comes to signify *amenable to the laws*, as in Plat. *Legg.* 869 B *πολλοῖς ἔνοχος ἔστω νόμοις ὁ δράσας τι τοιοῦτον*. Hence comes the sense *liable to* some particular *punishment*. Matt. v. 21, 22, and Matt.

xxvi. 66 above cited. Cf. Mark iii. 29, the punishment taking the gen. after it. Here it means *liable to the consequences which flow from despising the Body and Blood of the Lord*, just as in James ii. 10 it means *liable to the consequences which flow from a breach of the law.* So to treat the Body and Blood of the Lord, mystically present in this Sacrament, is to treat Him with disrespect, to 'crucify Him afresh and put Him to an open shame' (Heb. vi. 6).

28. **δοκιμαζέτω.** *Preve*, Wiclif. *Probet*, Vulgate. That is, *test* himself, ascertain his own condition (Gal. vi. 4). The same word is used of the weather, and of God's times and seasons (Luke xii. 56); of beasts of burden (Luke xiv. 19); of moral questions (Rom. ii. 18); of the Will of God (Rom. xii. 2); of the action of fire (1 Cor. iii. 13). Sometimes it refers to the *results* of the process, *think fit*, *approve*, as in Rom. i. 28, xiv. 22; 1 Cor. xvi. 3. Cf. Aristotle, *Nic. Eth.* VIII. 4 *οὐ γὰρ ῥᾴδιον οὐδενὶ πιστεῦσαι περὶ τοῦ ἐν πολλῷ χρόνῳ ὑπ' αὐτῶν δεδοκιμασμένου.* Here it means that the communicant is to institute a scrutiny into his own heart and motives (cf. 2 Cor. xiii. 5), with a view of ascertaining whether his moral condition be really in keeping with the sacred feast to which he is bidden. See the answer to the question 'What is required of them who come to the Lord's Supper?' in the Church Catechism. Also cf. Jude 12.

29. **κρίμα. Judgment**, as in A. V., margin. Wiclif, *dome* (as in ch. vi. 4). Luther, *gericht.* Vulgate, *judicium.* 'The mistranslation in our version has,' says Dean Alford, 'done infinite mischief.' Olshausen reminds us how in Germany a translation (see above) less strong than this, yet interpreted to mean the same thing, drove Goethe from 'Church and altar.' Of what kind the *judgment* is the next verse explains. That it is not *final* condemnation that is threatened, ver. 32 clearly shews (Alford, De Wette). But the word has an unfavourable sense everywhere in N. T. except perhaps Rev. xx. 4. It is therefore equivalent to our word 'condemnation.' Some MSS. and editors omit 'unworthily' here. See Critical Note. It may have been introduced from ver. 27. If it be omitted, the sense is that he who eats and drinks without discerning (see next note) the Body of Christ, invites an unfavourable judgment on himself. If it be retained, we are to understand that he who partakes unworthily, invites God's judgment on him because he does not discern the Lord's Body.

μὴ διακρίνων τὸ σῶμα. Because (or rather almost **when**) **he does not discern the body.** *μὴ ἐξετάζων, μὴ ἐννοῶν, ὡς χρή, τὸ μέγεθος τῶν προκειμένων, μὴ λογιζόμενος τὸν ὄγκον τῆς δωρεᾶς.* Chrysostom. *μὴ* denotes the condition which produces the *κρίμα*. The meaning of *διακρίνω* here, as in vi. 5, is *to come to a correct decision after examination.* The believer has discerned the fact that it is no ordinary meal in which he is invited to participate, but that in the rite there is a feeding on the Body of Christ. Some interpret 'not discriminating between the Body of the Lord and other kinds of food.' But the interpretation above is confirmed by ver. 31, where *διεκρίνομεν* cannot mean 'distinguish between ourselves and others,' but must mean

'come to a right conclusion about ourselves.' See note on iv. 7 and cf. Matt. xvi. 3.

30. **ἀσθενεῖς καὶ ἄρρωστοι.** If the body be the temple of the Lord (ch. vi. 19), we can well understand how a crime against His Body and Blood (ver. 27) would tend to deprive the body of any Christian who committed it of His presence, and predispose it to sickness and even death. This is the judgment of which the Apostle speaks in ver. 29. Cf. also John v. 14.

ἱκανοί. Literally, **a considerable number**, even more than the number of those who are weak and sickly. For *κοιμῶνται* see vii. 39. Render, **are sleeping**, referring to their *present condition.*

31. **εἰ δὲ ἑαυτοὺς διεκρίνομεν.** Dean Stanley renders, *if we had judged ourselves, these judgments* (i.e. weakness, sickness, death) *would not have fallen upon us.* But it is better to render **for if we were in the habit of discerning ourselves, judgments would not come upon us**, as we find them doing. Thus the strict sense of the imperfects is preserved. For *διακρίνω* see ver. 29.

32. **παιδευόμεθα.** Cf. Ps. xciv. 12; Prov. iii. 11, 12; Heb. xii. 5—11. The word implies discipline for the purpose of improvement.

ἵνα μὴ...κατακριθῶμεν. A clear proof that *damnation* is an incorrect translation of *κρίμα* in ver. 29. The *κατάκριμα* is avoided by undergoing the *κρίματα.*

33. **ὥστε.** The conclusion of the whole subject. Every one is to *wait* till a fair and orderly distribution of the food has been made; and each is to remember that this is not an ordinary meal for the purpose of satisfying hunger, but the solemn commemoration of the Lord's Death. A meal for the purpose of satisfying hunger had best be taken at home, to avoid the profanation which the Apostle has condemned.

34. **εἰς κρίμα. Unto judgment,** i. e. that your assembling yourselves together may not have that result. The same word is used here as in ver. 29.

ὡς ἂν ἔλθω. *ἂν* points out the uncertainty of the time of this coming.

διατάξομαι. Great changes in the order of administration of Holy Communion were rendered necessary by the abuses which so soon sprang up in the Christian Church. From an evening meal it became an early morning gathering: see Pliny, *Ep.* x. 42, 43, who says that in his day (about A.D. 110) the Christians were accustomed to meet 'before it was light.' (Cf. 'antelucanis coetibus' Tertullian, *de Coronâ* 3.) And the Agapae were first separated from the Lord's Supper and then finally abolished altogether. See Neander, *Hist. of the Church*, vol. I. § 3, who remarks that in the earliest account we have of the mode in which Holy Communion was celebrated (in the Apology of Justin Martyr, written about A.D. 150) there is no mention of the Agapae. Similarly Gieseler, *Compendium of Eccl. Hist.*, sec. 53, note. 'So the *form* of the primitive practice was altered, in order to save the spirit of the original institution.' Stanley.

CHAPTER XII.

2. ὅτε ℵABCDE Vulg. Omit FG Peshito. Origen reads ὅτε. Its omission after ὅτι is easily accounted for, especially as the omission improves the grammar.

3. Ἰησοῦς twice ℵABC Vulg. Peshito. Ἰησοῦν rec. with DEG Vetus Lat. F has Ἰησοῦ in the first place and Ἰησοῦν in the second.

9. ἑνί AB Vetus Lat. Vulg. αὐτῷ ℵDEFG.

12. [τοῦ ἑνός] after σώματος, rec. with DE. Text ℵABCFG Vulg. Peshito.

13. [εἰς] before ἓν πνεῦμα, rec. with E and Vulg. (auth.). Omit ℵ(A)BCDFG Vetus Lat. Peshito, and some copies of Vulg. Some later MSS. have πόμα for πνεῦμα.

24. ὑστερουμένῳ ℵABC. ὑστεροῦντι DEFG.

26. [ἓν] after δοξάζεται, rec. with CDEFG Vetus Lat. Vulg. Peshito Origen. Text ℵAB.

31. μείζονα ℵABC. Rec. κρείττονα with DEFG, Vetus Lat. Vulg.

Ch. XII. **1—11.** Spiritual Gifts; their Origin and Character.

'We have often to remind ourselves that this Epistle was addressed to a Church in a state of faction. One cause of rivalry was the merits of their respective teachers; another was the endowments of various kinds given to the members of the Church.' Robertson. This and the next two chapters, which form one connected whole, are concerned with the great outpouring of spiritual energy which followed the preaching of the Gospel. St Paul deals with it in his usual manner. He characteristically lays down broad principles in this and the next chapter before he proceeds to the details of ch. xiv. He is specially solicitous to do so here because of the danger, so often since experienced in the Church (see ch. xiv. 32), of the belief that a condition of great spiritual exaltation absolved men from the necessity of consulting their reason. The Apostle teaches that spiritual gifts are no less to be restrained in their exercise by considerations of decency, of order, of what is due to others, than gifts of a more ordinary kind. Therefore he takes occasion to shew (vv. 1—11) that *all* gifts proceed from one source, and that miraculous powers are no more gifts of the Spirit than some others not supposed to be miraculous, and then (vv. 12—30) that neither he who possesses them has any right to despise him who does not, nor he who does not possess them to envy him who does, since 'each has his own proper gift of God.' He goes on further (ch. xiii.) to point out the 'more excellent way' of love, and finally, in ch. xiv., proceeds to lay down the regulations necessary for the preservation of order in the Christian assemblies. Chrysostom remarks on the difficulty of the whole chapter, which is caused, he observes, by the cessation of these spiritual phenomena.

1. δέ. Here the particle is equivalent to 'and next.'

πνευματικῶν. Spiritual agencies. Cf. ch. xiv. 1. This is obviously St Paul's second point. See note on ch. xi. 18. The *χαρίσματα* had also, as this whole chapter shews, been a source of jealousy.

2. ὅτι ὅτε...ἀπαγόμενοι. The sentence ends in an anacolouthon, if we adopt the reading in the text—'**that when ye were Gentiles being led away**,' &c. Anacoloutha similar, though not precisely identical, may be found in 2 Cor. ix. 10 (rec.); Col. ii. 2, iii. 16. They may also be found in the best classical authors. Thus we have in Thuc. IV. 37 *γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης ὅτι, εἰ καὶ ὁποσονοῦν μᾶλλον ἐνδώσουσι, διαφθαρησομένους αὐτοὺς* (instead of *διαφθαρήσονται*). The omission of *ὅτε*, it may be remarked, would lead to the conclusion that the Corinthian Church was an exclusively *Gentile* community, which would contradict Acts xviii. 8, 13, and possibly ch. viii. and x. 1—11 (where see notes).

τὰ εἴδωλα τὰ ἄφωνα. Literally, '**unto the dumb idols**.' The word dumb (see note on next verse) draws attention to the contrast between the voiceless idol and the delusive utterances of its pretended priests or priestesses, as at Delphi, Dodona and elsewhere. Cf. for the expression Hab. ii. 18, 19. Also Ps. cxv. 5; Wisd. xiii. 17—19; Baruch vi. 8.

ὡς ἂν ἤγεσθε. By those who pretended to give forth the utterance of the really voiceless idol.

3. διὸ γνωρίζω ὑμῖν. Because in your unconverted state you were liable to such delusions, it is my duty to provide you with the means of forming a sound judgment on such matters. The essential principle of all true inspiration is the confession of Jesus as Lord. This inspiration may shew itself in different ways. But the confession of Jesus must underlie all. Cf. an extremely similar passage in 1 John iv. 1—3. This caution was very necessary in the infant Church. In spite of the warnings of St Paul and St John, many were entrapped by the extraordinary and incomprehensible ravings of men like Simon Magus, Menander and the Ophites (or Naassenes, worshippers of the serpent), as we learn from the writings of Irenaeus and Hippolytus. Cf. 1 John ii. 19.

ἐν πνεύματι. In the Spirit; i.e. inspired by Him.

ἀνάθεμα. See note on ch. xvi. 22.

κύριος Ἰησοῦς. Jesus is Lord.

ἐν πνεύματι ἁγίῳ. Literally, **in** the Holy Ghost (or *Spirit*), see above. Not a single true word can be spoken but by the agency of the Spirit of God. As far as the confession that Jesus is Lord goes, he who makes it is under the influence of the Holy Ghost. It is remarkable that St Paul has in mind in this passage those who deny the *Divinity* of Christ; St John, in the similar passage just quoted, the sects, which arose afterwards and denied His *Humanity*.

4. **διαιρέσεις.** This word is variously translated in the A. V., according to the custom of the translators, *differences* and *diversities*, in this passage. It signifies originally the *act of dividing*. But it comes to mean the results of such division. Thus in 1 Chron. xxvi. 1; 2 Chron. viii. 14; Ezra vi. 18 (LXX.) it is applied to the classes or courses into which the Priests and Levites were divided for the temple service just as we use the word *division*. Marcus Aurelius (*Medit.* IV. 21) uses it for the division of things into their various species; τίς ἐπὶ τοῦτον ἡ ἱστορία τῆς ἀληθείας; διαίρεσις εἰς τὸ ὑλικὸν καὶ τὸ αἰτιῶδες. Thus here it means not the *act*, but the *fact* of distribution, not the difference between the gifts in themselves, but the fact that they are variously apportioned. Translate, **there are various kinds of spiritual gifts, but the same Spirit; and there are various kinds of ministries, but the same Lord, and there are various kinds of operations, &c.** The word only occurs here in the N. T.

χαρισμάτων. See ch. i. 7, vii. 7. The word is of N. T. origin. It usually signifies something granted in consequence of peculiar grace or favour, a special gift from God, a *favour*, as we say. It applies to *any gift whatever* over and above the gift of life in Christ which is the common property of all. See for instance Rom. xii. 6; 1 Tim. iv. 14; 2 Tim. i. 6; 1 Pet. iv. 10. But in Rom. v. 15, 16, vi. 23, it is applied to the gift of life in Christ itself, as flowing from the Divine χάρις or goodwill towards man.

τὸ δὲ αὐτὸ πνεῦμα. The unity of the source is strongly insisted upon, to put an end to the mutual jealousy of the Corinthians. And it is remarkable that each person in the Blessed Trinity is introduced to emphasize the argument, and in contrary order (as Estius remarks), in order to lead us step by step to the One Source of all. First the Spirit, Who bestows the 'gifts' on the believer. Next the Lord, to Whom men render service in His Church. Lastly God the Father, from Whom all proceeds, Whose are all the works which are done to Him and in His Name. Cf. ch. iii. 7, 9, 23, viii. 6.

5. **διακονιῶν. Ministries**, i.e. services rendered to Christ and His members by His disciples.

6. **ἐνεργημάτων.** *Worchyngis*, Wiclif. Calvin renders by *facultas*, but explains this to mean *effectus*. The Apostle here is speaking of *active* power (ἐνέργεια), not latent as in i. 18 (where see note). The influences to which he now refers are actually at work, and producing results, in obedience to an impulse received from Him. Cf. Rom. vii. 5 and Matt. xiv. 2. The distinction between ἐνέργεια and ἐνέργημα is this. The latter means the *effect* of the energy, the former the energy itself.

τὰ πάντα ἐν πᾶσιν. Every one of them in every person. Not of course that all of them are given to *each* person, but that they are all given, and every one has his own particular gift or gifts. Cf. ch. xv. 28; Eph. i. 23; Col. iii. 11.

7. **φανέρωσις.** Properly, the *act of manifesting*. But here it means the manifestation itself.

πρὸς τὸ συμφέρον. God's object is ever the well-being of man. If man is to become one spirit with God (ch. vi. 17), his object must be the same. See notes on ch. vi. 12, viii. 1, 9—13, x. 23. The Editors read *συμφέρον* here, *σύμφορον* in ch. vii. 35, x. 33.

8. **λόγος σοφίας...γνώσεως.** *λόγος* seems to be used here of the *capacity for speaking* in a certain way. Thus *λόγος σοφίας* means discourse prompted by wisdom, *λόγος γνώσεως* discourse characterized by knowledge. Wisdom I venture to regard as the power of insight into principles, knowledge the result of a process, the comprehension of *facts*. See ch. viii. 1. This was the view taken by St Paul's contemporary Philo, and by the Gnostics who immediately succeeded him. Wisdom, according to Philo, was the highest of the Divine attributes, and human wisdom a reflection of the Divine. *καὶ γὰρ ἀρχὴν καὶ εἰκόνα καὶ ὅρασιν θεοῦ κέκληκε· ταύτης δὲ ὡς ἂν ἀρχετύπου μίμημα τὴν ἐπίγειον σοφίαν νυνὶ παρίστησι διὰ τῆς τοῦ παραδείσου φυτουργίας. Sacr. Leg. Alleg.* Bk I. So also *Quis Rer. Div. Haer.* [ed. Mangey, vol. I. p. 498]. In his *De Praem. et Poen.* [ed. Mangey, vol. II. p. 420], he distinguishes between *σοφία* and *φρόνησις*. The former, he says, relates to the service of God: the latter to the problems of human life. Wisdom, according to the Gnostics, was an Aeon or emanation from Divinity; Gnosis or knowledge the process whereby man attained to the comprehension of things Divine. Clement of Alexandria, however, reverses the definition. Knowledge, according to him, comes directly from God, wisdom is the result of teaching. *Stromata* VII. 10. Chrysostom takes the view which has been taken above. It is supported by the following considerations. (1) *σοφία* is spoken of as an attribute of God (as in Prov. viii. 22). *γνῶσις* has never been so dignified, although of course He possesses it. (2) *γνῶσις* is described by St Paul as coming to nought (ch. xiii. 8: see note). Wisdom is never so spoken of. Aristotle (*Nic. Eth.* VI. 7) defines it as a compound of *νοῦς* and *ἐπιστήμη*, and describes the *σοφός* as one who must not only *εἰδέναι* but also *ἀληθεύειν περὶ τὰς ἀρχάς*, so that *σοφία* is *ἡ ἀκριβεστάτη τῶν ἐπιστημῶν*. Bishop Lightfoot takes a somewhat different view on Col. ii. 3. With him '*γνῶσις* is intuitive, *σοφία* ratiocinative also.' '*γνῶσις* applies chiefly to the apprehension of truths, *σοφία* superadds the power of reasoning about them and tracing their relations.' The definition of *σοφία* given above does not exclude the ratiocinative faculty—the power of following principles to their results—but regards its action as descending from the higher to the lower, whereas *γνῶσις* ascends from the lower to the higher. In other words *σοφία* in exercise is *de*ductive, *γνῶσις* *in*ductive. The one applies principles it has intuitively perceived, the other rises to principles from facts it has gathered. Man's wisdom (see ch. ii. 7) would be the same faculty in relation to human affairs, quickness of apprehension in regard to them. Of course it is not to be supposed that *perfect* wisdom or knowledge is given to any one (see ch. xiii. 9), but that there are those who have a special measure of either, as God sees fit. See ch. i. 30; Eph. iii. 10. The first of these passages is worth noting. Jesus Christ is said to have 'become to

us wisdom.' He could hardly be said to have become to us knowledge, though this also we receive from Him.

λόγος γνώσεως. See last note. See also ch. xiii. 2, where knowledge is distinguished from the perception of mysteries. For other interpretations consult Alford's note.

9. πίστις. Not the rudimentary principle which was the essential condition of all Christian life, but that higher realization of things Divine which enables a man to remove mountains (Matt. xvii. 20; ch. xiii. 2).

ἐν τῷ αὐτῷ πνεύματι. The meaning of these three prepositions, *διά*, *κατά*, *ἐν*, applied to the Spirit's work, is as follows. *Διά* refers to His *instrumentality*, *κατά* to His *will* (see ver. 11), and *ἐν* to the fact of His inward union with those in whom He works. See Winer, *Gr. Gram.* § 50, Horsley's *Sermons*, p. 170.

ἰαμάτων. As in Mark xvi. 18; Acts iii. 7, 8, v. 15, 16, ix. 18, 34, xix. 11, 12; James v. 14, 15.

10. ἐνεργήματα δυνάμεων. Literally, **results produced by the active exercise of supernatural powers**, as in Acts v. 1—11, ix. 40, xiii. 11, xvi. 18. For *δύναμις* in the sense of *miracle*, i.e. mighty work, see Matt. vii. 22, xi. 20.

προφητεία. See note on ch. xiv. 1.

διακρίσεις. See note on xi. 29. Here it signifies the faculty of forming a correct judgment on the nature of spiritual utterances. Cf. 1 John iv. 1. The word only occurs here and in Rom. xiv. 1 and Heb. v. 14. In the former place, it is rendered in A. V. by an adjective, 'doubtful'; literally, *discerning of disputations;* in the latter by a verb.

γένη γλωσσῶν. These were either (1) outpourings of prayer and praise in a language unknown to the speaker or (2) (as Dean Alford *in loc.*) in a language not ordinarily intelligible to any man. The gift of tongues may possibly have included both (see notes on ch. xiv.). But it is impossible—with Acts ii. 9—11 before us, and bearing in mind the fact adduced by Bishop Wordsworth in his commentary on that passage, that we never hear of any one of the Apostles sitting down to learn a foreign language, whereas with all other missionaries this is generally the first thing of which we are told—to exclude the idea of *foreign* languages here. 'Qui multis gentibus annunciaturus erat, multarum linguarum acceperat gratiam.' Jerome.

ἑρμηνεία γλωσσῶν. See ch. xiv. 5, 13, 26, 27. Thus men receive the gift of intellect, the gift of acquaintance with facts and the thoughts of men, the gift of strong reliance on God, the gift of supernatural powers, the gift of eloquence, the gift of sound judgment, the gift of language either as a speaker or an interpreter—all gifts most useful to the Church. In the list of offices in ver. 28 sqq. the same order is followed. See Appendix to Horsley's *Sermons*, Vol. I. Serm. XIV.

11. πάντα δὲ ταῦτα ἐνεργεῖ. This consideration absolutely excludes all boasting, all possibility of setting up one gift as essentially superior to another. It is worthy of remark that what is predicated of God in ver. 6, is here predicated of His Spirit. The word translated *worketh* is the same in both places. 'The Spirit worketh, not is worked. He worketh as He will, not as He is bidden.' Chrysostom.

διαιροῦν. Portioning out. Cf. Epictetus, *Enchir.* c. 50 *τὸν διαιροῦντα λόγον*, i.e. the reason which assigns to each its part. Cf. Heb. ii. 4.

ἰδίᾳ. This word is used adverbially. A.V. **severally.**

12—31. Comparison of the Unity of the Body and the Unity of the Christian Church.

12. καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν. This simile is a very common one. It is used on several occasions by the Apostle. See Rom. xii. 4, 5; Eph. iv. 16, v. 30; Col. ii. 19. It was even familiar to Gentile minds from the well-known apologue of Menenius Agrippa in Livy II. 32. Cf. Shakespeare, *Coriolanus*, Act I. Sc. 1. For other examples see Alford *in loc.* The point here is somewhat different. The unity of the body in the fable above-mentioned centres in the idea of the body politic. In the Christian scheme the unity is found in Christ, of Whose life all His members partake.

οὕτως καὶ ὁ Χριστός. The Apostle, like Christ Himself in the parable of the Vine in John xv. (as also in ch. xvii.), identifies His members with Himself. The life they live (Gal. ii. 20) is no longer theirs but His. They have put on the new man (2 Cor. v. 17; Eph. iv. 24; Col. iii. 10), the second Adam (ch. xv. 45, 47) Who was created afresh in the Image of God. And the result is the identification of themselves with Him. So that they are His Body (Eph. i. 23), as filled with Him, Who filleth all things. So Beza on Eph. i. 23, 'Hinc etiam illud *in Christo* toties repetitum, quod multo expressius aliquid significat quam *cum Christo*, vel *per Christum*.' And Colet on 1 Cor. i., 'Unum quiddam sub Deo ex multis et variis membris constituunt; qui ab una commune unctione unus Christus rite potest appellari. Quod hoc compositum ex Deo et hominibus in Deum vocatis, Paulus non modo Christum, sed etiam in Epistola ad Ephesios virum perfectum vocat.'

13. ἐν ἑνὶ πνεύματι. Literally, **in one Spirit**, i.e. in virtue of His operation.

εἰς ἓν σῶμα. 'Does baptism teach of a difference between Christians? Does it not rather teach that all the baptized are baptized into one body?' Robertson.

ἐβαπτίσθημεν. Literally, **were we all baptized.** All is the work of the Holy Spirit—the first arresting of the thoughts and awakening the dormant instincts of the spirit of man, the gradual process whereby conviction is produced and strengthened, until at last the inquirer formally enrolls himself as a member of the Church of Christ, 'which is His Body,' Eph. i. 23, and becomes entitled to all the privileges

which belong to the members of that body. Cf. John iii. 3—5, and notes on ch. i. 5. It must be remembered that those whom St Paul was addressing had been baptized as adults.

Ἕλληνες. Greeks. Cf. Gal. iii. 28; Eph. ii. 12—17; Col. iii. 11. The Gospel of Christ was intended to abolish all national animosities, and to unite all men in one brotherhood, inspired by the Holy Spirit.

εἴτε δοῦλοι εἴτε ἐλεύθεροι. See notes on ch. vii. 21, 22.

ἐποτίσθημεν. The omission of *εἰς* here fixes the meaning of this word, which has two significations in this Epistle. In ch. iii. 2 it signifies to *give to drink*. Cf. also Matt. x. 42, xxv. 35, &c. It takes a double accusative, of the person, and of the thing, as in the first cited passage. In ch. iii. 6—8 it signifies to *water*. Here we must render **we were all given to drink of one Spirit.** For *ποτίζω* does not appear to have been used with an accus. of the material with which anything is watered. Chrysostom gives a double explanation of the passage. He first of all explains it of Holy Communion and then of Confirmation.

14. οὐκ ἔστιν ἓν μέλος. The same leading idea is kept in view—the diversity of functions, offices, gifts, but the unity of the body. No more complete or apposite illustration could be given. The body is *one thing*, animated by *one soul*, belonging to *one being*, yet with an infinity of various parts, each contributing by their action to the fulfilment of *one and the same purpose*, the life and usefulness of the man.

15. ἐκ τοῦ σώματος. *ἐκ* has either here (1) the ordinary meaning of *proceeding from*, or (2) it has the more unusual sense of *belonging to*. See Winer, *Gr. Gram.* § 47. Donaldson, *Gr. Gram.* p. 507, cites in favour of (2) Soph. *Trach.* 734 *ἐκ τριῶν ἓν ἂν εἱλόμην* (where *ἐκ* has the sense of *a part of*). Jelf, *Gr. Gram.* § 621, cites Luke ii. 4; Acts x. 45; Rom. iv. 16.

οὐ παρὰ τοῦτο. It is not for this reason not of the body. The best Editors do not punctuate this as a question. We have here an instance of a double negative, one portion of which corrects the other. See Acts iv. 20.

17. εἰ ὅλον τὸ σῶμα ὀφθαλμός. 'Observe here the difference between the Christian doctrine of unity and equality, and the world's idea of levelling all to one standard. The intention of God with respect to the body is not that the rude hand should have the delicacy of the eye, or the foot have the power of the brain.' Robertson. 'To desire such an equality as this,' says Calvin, 'would produce a confusion which would bring about immediate ruin.' The duty of each is to do his work in the place in which God has set him, with a proper consideration for the rights and the needs of his brother Christians who occupy other positions in the world. 'If each man,' continues Robertson, 'had the spirit of self-surrender, the spirit of the Cross, it would not matter to himself whether he were doing the work of the mainspring or of one of the inferior parts.'

18. **νυνὶ δὲ ὁ θεὸς ἔθετο.** But now (that is, *as the case stands*) **God placed**, i.e. at creation.

ἓν ἕκαστον αὐτῶν. *Every one of them*, A. V. Rather, **each one of them.** In later English *every one* has become an equivalent for *all*.

καθὼς ἠθέλησεν. As He willed. St Paul would have us draw the inference that our own peculiar disposition and talents are appointed us by God, that we may perform the special work in the world for which we were designed. We are not therefore to repine because we do not possess the qualifications which we see possessed by others, but to endeavour to make the best possible use of the gifts we have.

19. **εἰ δὲ ἦν τὰ πάντα ἓν μέλος.** The Christian Church, as St Paul continually teaches, was a *body;* that is, an organism which contained a vast number and variety of parts, each one with its own special function. But if all had the same purpose and work, the body would cease to exist.

22. **τὰ δοκοῦντα.** Not those which *are*, as Chrysostom remarks, but those which *are thought to be* so. This remark applies with still greater force to the next verse.

ἀσθενέστερα. The more feeble parts of the body, those, that is, which are most delicate, least able to take care of themselves, are by no means the least valuable. The eye or the brain, for instance, are more necessary to the well-being of the body than other stronger and ruder organs.

23. **τιμὴν περισσοτέραν περιτίθεμεν. These we surround with more abundant honour**, i.e. (1) by our admission that they are necessary to us, and (2) by the care we take of them. 'The meanest trades are those with which we can least dispense. A nation may exist without an astronomer or philosopher, but the day-labourer is essential to the existence of man.' Robertson. St Paul makes a distinction between the feebler and the less honourable members of the body.

ἀσχήμονα. See note on vii. 36. Many of the most important, or at least the most necessary, functions of the body are performed by the parts which we thus regard.

24. **συνεκέρασεν.** Literally, *mingled together*.

ὑστερουμένῳ, which **comes short** of any other.

25. **σχίσμα**, i.e. discordance of aims and interests. See notes on i. 10, xi. 18. God had specially provided against this by giving to those who occupy the less honourable and ornamental positions in society the compensation of being the most indispensable portions of it. The 'comely parts'—the wealthy, the refined, the cultivated, the intellectual—obtain honour and respect by the very nature of their gifts. God has signified His Will that due honour and respect should be paid to those to whom it is not instinctively felt to be owing, by so ordering society that we cannot do without them. But our class distinctions and jealousies, our conflicts between capital and labour, shew how little Christians have realized this obvious truth.

ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων. All wars, insurrections, conflicts between class and class, arise from forgetfulness of the fact that the interests of all mankind are identical. Nor can this forgetfulness be charged upon one nation or one class of society. 'The spirit and the law of the Life of Christ is to be that of every member of the Church, and the law of the Life of Christ is that of sympathy. How little, during the eighteen hundred years, have the hearts of men been got to beat together! Nor can we say that this is the fault of the capitalists and the masters only. It is the fault of the servants and dependents also.' Robertson.

μεριμνῶσιν. See note on vii. 32. Here, again, the A.V. 'have the same care' has ceased to express the meaning of the translators. The Apostle's expression is stronger, 'have the same **anxiety**.' The troubles of one member should be the troubles of all.

26. καὶ εἴτε πάσχει ἓν μέλος. This is a matter of the most ordinary experience in the human body. A pain in any portion, even the most remote from the seats of life, affects the whole. A glance at history will shew us that it is the same with the body politic. Whatever is physically, morally, or spiritually injurious to any one portion of society, or of the Church of Christ, is sure in the long run to produce injury, moral and spiritual deterioration to the rest.

εἴτε δοξάζεται μέλος. Chrysostom eloquently remarks here, 'Is the head crowned? All the man is glorified. Do the lips speak? The eyes also laugh and rejoice.' This part of the verse is as true as the former. Whatever tends to exalt the character and purify the aims of any one class, or even individual member of society, is sure in a greater or less degree to affect every other. If the one thought is calculated to alarm us by calling our attention to the infinite mischief which may be wrought by one act of thoughtlessness or selfishness, it is an immense encouragement to be reminded by the other that no work for good, undertaken from unselfish motives and carried out in an unselfish spirit, can possibly be without effect.

27. ὑμεῖς δέ ἐστε σῶμα Χριστοῦ. We here return to the proposition of vv. 12, 13, rendered more definite and intelligible by what has since been said. The Apostle now says (1) that collectively, Christians are the body of Christ, individually they are His members; (2) that of these members each has its several office (ver. 28); and (3) that none of these offices is common to the whole Christian body, but each belongs only to those to whom it has been assigned (vv. 29, 30). 'Est universa ecclesia nihil aliud nisi organum et instrumentum Dei Spiritus, uti corpus animae suae; quam ecclesiam cogit in unum, vivificat et perficit Spiritus, ut in ea suas vires exerceat.' Colet.

28. οὓς μέν. St Paul evidently (see Winer, *Gr. Gram.* § 63) meant *οὓς δὲ* to follow. But he breaks off the construction by *πρῶτον*, and, instead of the simple enumeration he had intended, he arranges the offices in order of rank.

ἔθετο ὁ θεός. Literally, **placed**, i.e. when He founded the Church. See verse 18, of which this is the application.

πρῶτον ἀποστόλους. The Apostles, the founders and rulers of the Church, were first placed in their responsible office. Matt. x. 1; Mark iii. 13, 14, vi. 7; Luke ix. 1. The call of other disciples to a less responsible post is recorded in Luke x. 1. Cf. also Eph. iv. 11.

δεύτερον προφήτας. *Secondarily*, i.e. in the second rank in the Church. It may however be translated *secondly.* Prophets were those who by *special gifts of inspiration* (see ch. xiv. 1, and note) enlightened the Church on the mysteries of the faith.

τρίτον διδασκάλους. Those who with more ordinary gifts, by the exercise of the reason and judgment, expounded the oracles of God. Chrysostom remarks that they taught with less authority than the prophets, because what they said was more their own, and less directly from God. It would seem from the 15th chapter of the 'Teaching of the Twelve Apostles,' that the three orders *ἀπόστολοι, προφῆται, διδάσκαλοι*, related to the missionary founders of the Church, and that, when a Church was once settled, the powers of the two latter descended on the *ἐπίσκοποι* and *διάκονοι.*

δυνάμεις. Literally, **powers, or faculties** (*virtutes*, Vulgate). See note on ch. i. 18. Here it no doubt includes miracles. See ch. iv. 19, 20, v. 4, and notes.

ἰαμάτων. Properly, *medicines.* See the account of the plague in Thucyd. II. 51 *ἕν τε οὐδὲν κατέστη ἴαμα, ὡς εἰπεῖν, ὅ τι χρῆν προσφέροντας ὠφελεῖν.* Here it means, with *χαρίσματα*, various **gifts of healing power**, *medicinal virtue*, as we should say.

ἀντιλήμψεις. Literally, *reciprocal seizure* or *hold.* Hence an *objection*, Plat. *Phaed.* 87 A. *ἀντιλαμβάνομαι* is found in Luke i. 54; Acts xx. 35; 1 Tim. vi. 2. In the last place it means *share.* In the other two passages it means *help.* Hence it probably means here the *power to help* others in various ways, perhaps with the idea of sharing their burdens (Rom. xii. 15; Gal. vi. 2). In Classical Greek this sense is not found.

κυβερνήσεις. *Gubernationes*, Vulgate. This would naturally mean the powers which fit a man for the higher positions in the Church. But Stanley (1) for the reason above assigned, as well as (2) from its position and (3) from the fact that it is employed in the Septuagint (Prov. i. 5, xi. 14, xx. 18, and xxiv. 6), as the rendering of a Hebrew word signifying *wise foresight*, would refer it to the discerning of spirits. But the Hebrew word is derived from a word signifying a rope, and the proper signification of the word, as of the word here used, is the steersman's art, the art of guiding aright the vessel of Church or State.

γένη γλωσσῶν. See note on ver. 10. 'Seest thou where he hath set this gift, and how he everywhere assigns it the last rank?' Chrysostom.

29. **μὴ πάντες ἀπόστολοι;** The common priesthood of every Christian (1 Pet. ii. 5, 9) no more precludes the existence of special offices of authority in the Christian Church than the common priest-

hood of the Jewish people (Exod. xix. 6) precluded the existence of a special order of men appointed to minister to God in holy things. The Apostle appeals to it as a notorious fact that *all* were not apostles or prophets, but only those who were called to those offices. Accordingly there is scarcely any sect of Christians which has not set apart a body of men to minister in holy things and to expound the word of God. 'Were all teachers,' says Estius, 'where were the learners?' The question here, however, is rather of *gifts* than of the *offices* to which those gifts lead.

31. ζηλοῦτε δέ. But be emulous for, *aemulamini*, Vulg. ζηλόω (see note on ch. iii. 3) signifies originally *to be eager, fervent*. Here it means to be (1) *emulous* or (2) *envious*. We have instances both of the good and bad sense in the N. T. For the former, see 2 Cor. xi. 2; Gal. iv. 18, and ch. xiv. 1, 39. For the latter, see Acts vii. 9, xvii. 5, and ch. xiii. 4. The δέ here is adversative. 'Do not envy the gifts of which I have been speaking, but aim at things still higher.'

μείζονα. The rec. κρείττονα is clearly a gloss, which, while it explains, does nevertheless weaken the force of the Apostle's language. His meaning is this. 'You are altogether mistaken as to the comparative value of the gifts for which you seek. It is still the visible, the tangible, that which makes the deepest impression on the senses, that you are desiring. Seek greater things than these. And I will point out to you a way inconceivably higher.' 'To conclude therefore, let no man, upon a weak conceit of sobriety or ill-applied moderation, think or maintain that a man can search too far or be too well studied in the book of God's word or the book of God's works; divinity or philosophy; but rather let men endeavour an endless progress or proficiency in both; only let men beware that they apply both to charity and not to swelling, to use, and not to ostentation.' Bacon's *Advancement of Learning*, Book I.

CH. XII. 31—CH. XIII. 13. THE EXCELLENCIES OF LOVE.

καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. And moreover I shew you a way of superlative excellence. This, St Paul would have us understand, is the best gift of all. Even faith and hope come short of it. How much more then, those inferior gifts (however useful in their way) about which Christians at Corinth were wrangling. And the search after this gift of infinitely higher value will effectually prevent all jealousies about the lesser gifts by which the natural man is inclined to set store. For καθ' ὑπερβολήν in the sense of the superlative see Polyb. IX. 22. 8, of Hannibal, τινὲς μὲν γὰρ ὠμὸν αὐτὸν οἴονται γεγονέναι καθ' ὑπερβολήν. Calvin complains, and not without cause, of the 'inepta capitis sectio' here. The words at the head of this note belong to what follows, rather than to what goes before.

CHAPTER XIII.

2. μεθιστάναι ℵBDEFG. Rec. *μεθιστάνειν* AC.

3. καυθήσωμαι. So CK. Tischendorf reads *καυθήσομαι* with DEFG. Westcott and Hort read *καυχήσωμαι* with ℵAB. We must choose between one or other of the two latter readings. So great a solecism as a future subjunctive *must* have been the error of the copyist, probably due to his writing from dictation. The former of the two seems preferable.

8. πίπτει ℵABC. *ἐκπίπτει* DEFG.

10. [*τότε*] after **τέλειον** rec. with Peshito. Text ℵABDFG Vetus Lat. Vulg.

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1. ἐάν. Even suppose I were to.

καὶ τῶν ἀγγέλων. The Rabbis (see Lightfoot *in loc.*) speak of the languages of angels. It is possible that St Paul may be referring to this notion. And he himself also speaks (2 Cor. xii. 4) of hearing 'unspeakable words which it is not lawful for a man to utter,' when he was 'caught up to the third heaven.' But it is very possible that he is only using the language of rhetorical hyperbole and means no more than languages of angelic beauty and power.

ἀγάπην δὲ μὴ ἔχω. Yet if I have not love. The A. V. makes *ἔχω* subjunctive here. It is doubtless indicative. And so the Revised Version takes it. The A. V. has unfortunately departed here from the earlier rendering *love* of Tyndale and Cranmer (which the Revised Version has restored) and has followed the Vulgate *caritas*. Thus the force of this eloquent panegyric on love is impaired, and the agreement between the various writers of the New Testament much obscured. See note on ch. viii. 1. The aim no doubt of the Vulgate translators was to avoid the sensuous associations which the Latin word *amor* suggested. But the English word *charity* has never risen to the height of the Apostle's argument. At best it does but signify a kindly interest in and forbearance towards others. It is far from suggesting the ardent, active, energetic principle which the Apostle had in view. And though the English word *love* includes the affection which springs up between persons of different sexes, it is generally understood to denote only the higher and nobler forms of that affection, the lower being stigmatized under the name of *passion*. Thus it is a suitable equivalent for the Greek word here used, which (see Dean Stanley's note) owes its existence to the Bible, since it does not appear in Classical Greek, and is first found in the Septuagint translation of the O. T. See also Mr Carr's note on Matt. xxiv. 12. It is material to note (1) that the N. T. takes a word unknown to Classical Greek to express the relation of Christians to God and to each other, because that relation was unknown to the heathen world (though known to the Jew, as its use in LXX. proves). And (2) it is worth observing how, while in English we have but one word to express the three Greek ones *ἔρως*, *φιλία*, *ἀγάπη*, such is the strength

of the Christian element in our thought, that the latter idea dominates the rest. Meyer compares the eulogy of *ἔρως* in Plat. *Symp.* 197 C, D, E.

χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον. The Apostle refers here to Ps. cl. 5, where the Hebrew speaks of 'cymbals of sound' and 'cymbals of clangour,' and the Septuagint renders almost by the same words as St Paul. Cf. ch. xiv. 7, where the difference between an unmeaning noise and real music is spoken of. Also Xen. *De Re Equestri* I. 3 *ὥσπερ κύμβαλον ψοφεῖ πρὸς τῷ δαπέδῳ ἡ κοίλη ὁπλή.*

2. εἰδῶ. See note on ii. 11.

πίστιν. In the sense of ch. xii. 9, where see note.

ὥστε ὄρη μεθιστάναι. A quotation of words recorded in Matt. xvii. 20, xxi. 21. Whether St Matthew's Gospel were already written or not (as some have asserted, but without any definite evidence in support of the assertion), these words had reached St Paul, and this must be regarded as a confirmation of the truth of the Gospel narrative. It is most remarkable, when we consider the relation between St Luke and St Paul, that they appear in a different form in St Luke (xvii. 6).

οὐθέν εἰμι. The Apostle does not say that it is possible for a man to have all these gifts without love. He only says that if it *were* possible, it would be useless. But *real* faith, in the Scripture sense, without love, is an impossibility. Cf. Gal. v. 6; Eph. iii. 17, 19, iv. 13—16; James ii. 18—26. True Christian faith unites us to Christ, Who *is Love.*

3. ψωμίσω. Literally, to *feed with small mouthfuls* as a nurse does a child. See Aristoph. *Lysistrata* 19 *ἡ δὲ παιδίον...ἐψώμισεν*: and Chrysostom. It usually takes two accusatives, one of the person, the other of the thing. Here the first of these is not expressed but understood. If I feed people one by one with all my goods, or as Coleridge (see Dean Stanley's notes *in loc.*), *though I dole away all my property in mouthfuls.* See John xiii. 26, where the word *ψωμίον*, translated *sop* in our version, is used. In no part of this passage is the inadequacy of the word *charity* to express St Paul's meaning more clearly shewn than here. The passage might be rendered: 'if I give all my goods away in charity and have not love...it profiteth me nothing.'

ἵνα καυθήσωμαι. See Critical Note. Other instances of this form are found in the MSS. but their authority is questioned. See Winer, *Gr. Gram.* § 13. Instances may be found of such mistakes as that in the text in the very best MSS. *καυχήσωμαι* seems to be a conjectural emendation of *καυθήσωμαι*, itself a mistake for *καυθήσομαι*. For the sentence *though I deliver up my body in order that I may boast* seems to convey no very satisfactory meaning.

ἵνα here is *in order that*. There is such a thing even as martyrdom in a hard, defiant spirit; not prompted by love of Christ, but by love of oneself; not springing from the impossibility of denying Him to Whom we owe all (compare Polycarp's noble words, 'Eighty and six

years have I served Him, and what has He done that I should deny Him?'), but from the resolution not to allow that we have been in the wrong. Such a martyrdom would profit neither him who suffered it, nor any one else.

4. ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη. The first the passive, the second the active, exercise of love; the one endurance, the other beneficence. The punctuation of this verse is different from that of the rec. text.

οὐ ζηλοῖ. The word is here used in a bad sense. See note on ch. xii. 31.

οὐ περπερεύεται. See Marc. Aur. *Med.* v. 5. He classes the temper of mind here implied with *γογγύζειν, κολακεύειν, τὸ σωμάτιον καταιτιᾶσθαι* as things which a man can overcome if he will.

5. οὐκ ἀσχημονεῖ. The Vulgate renders by *ambitiosa;* Erasmus by *fastidiosa;* Wiclif by *coveitous; doth not frawardly,* Tyndale. See note on ch. xii. 23. Also ch. vii. 36; and cf. Rom. i. 27; Rev. xvi. 15. Here it means 'is not betrayed into forgetfulness of what is due to others.'

ζητεῖ τὰ ἑαυτῆς. See ch. x. 24, 33.

οὐ παροξύνεται. The 'contention' between Paul and Barnabas is called a *παροξυσμός*, Acts xv. 39. We can see from this passage that St Paul regretted it.

οὐ λογίζεται τὸ κακόν. Imputeth not the evil, i.e. bears no malice. Chrysostom explains it by '*is not suspicious.*' See Rom. iv., where the word is translated indifferently 'reckoned' and 'imputed.'

6. οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ. Cf. Ps. v. 4, 5, 'Thou art not a God that hath pleasure in wickedness: thou hatest all workers of iniquity.' And for the opposite, Hos. vii. 3; Rom. i. 32; 2 Thess. ii. 12.

συνχαίρει δὲ τῇ ἀληθείᾳ. Rejoiceth with the truth. Love rejoiceth with the victory of Truth in the world, and at the consequent decline of unrighteousness, which is the opposite of truth. Cf. 2 Thess. ii. 10; 2 John 4.

7. πάντα στέγει. *Suffers*, Vulgate, and so Wiclif and Tyndale. See note on ch. ix. 12. Here it means to endure patiently indignities and affronts, save of course where the well-being of others requires that they should be repelled.

πάντα πιστεύει. 'Not that a Christian should knowingly and willingly suffer himself to be imposed upon; not that he should deprive himself of prudence and judgment, so that he may be the more easily deceived; but that he should esteem it better to be deceived by his kindness and gentleness of heart, than to injure his brother by needless suspicion.' Calvin. 'It is always ready to think the best; to put the most favourable construction on anything; is glad to make all the allowance for human weakness which can be done without betraying the truth of God.' Dr Coke. Similarly Erasmus and Wesley.

πάντα ἐλπίζει. (1) Of man, of whom love will ever hope the best, and deem reformation possible in the most hardened offenders; and (2) of God, that He will bring good out of evil, and that all the evils of this life will issue ultimately in the triumph of good.

πάντα ὑπομένει. Sustains to the end, with unshaken confidence in the goodness of God, all the persecutions and afflictions of this life.

8. πίπτει. See Critical Note. *πίπτω* is found in the sense of *come to destruction* in Plat. *Phaed.* 100 E *καὶ τοῦτο ἐχόμενος ἡγοῦμαι οὐκ ἄν ποτε πεσεῖν, ἀλλ' ἀσφαλὲς εἶναι.*

προφητεῖαι. The allusion is to the spiritual gifts mentioned in the last chapter. The gift of prophecy (see note on ch. xiv. 1) will be no longer needed when all men are in the presence of the eternal verities for which this life is a preparation.

καταργηθήσονται. As far as verbal accuracy is concerned the A.V. is remarkably misleading in this passage. It translates *ἐκπίπτει* and *καταργηθήσονται* by *fail*, and *καταργηθήσεται* by *vanish away*. See ch. i. 28 note, and verses 10 and 11 of this chapter.

γλῶσσαι. Both (1) *speaking with tongues*, which as a sign (see ch. xiv. 22) will be unnecessary when we are in that heavenly abode where no signs are needed, but we are in the presence of the things signified, and (2) *divers languages*, which shall cease when the curse of Babel is removed in the 'holy city, New Jerusalem' which shall come down from heaven, and in which all things shall be made new.

καταργηθήσεται. See last note but one. Earthly knowledge (see note on ch. xii. 8), as the result of a process, as acquired by labour, observation, argument, the comparison of facts, the balancing of probabilities, is of little use to us when we enjoy the actual vision of things as they are. Even the analogy of our earthly experience may lead us to this conclusion.

'Our little systems have their day,
They have their day and cease to be.'
TENNYSON, *In Memoriam.*

Philosophic doctrines are in fashion for a while, and are then supplanted by others. The learning of one generation is the ignorance of the next. Theories which are popular to-day provoke a smile of derision to-morrow. The discovery which is the pride of one age is superseded in a subsequent one. Thus is earthly knowledge prone to lose its value. Wisdom, says Estius, is not thus to be set aside, because its perfection consists in the vision of God.

9. προφητεύομεν. All inspired utterances are but partial revelations of Divine Truth.

10. καταργηθήσεται. See note on ver. 8.

11. ἤμην. Middle form for *ἦν*. See Jelf, *Gr. Gram.* p. 286. It is common in N.T. See Matt. xxv. 35; John xi. 15, &c.

ἐλογιζόμην. I used to reason. See note on ver. 5. Observe the three imperfects of habitual action in the past.

ὅτε γέγονα ἀνήρ κατήργηκα τὰ τοῦ νηπίου. Now that I am become a man, I have brought to an end the things of the child. This rendering preserves the sense of the perfects. The perfect also denotes, not merely the act, but its completeness. Cf. Xen. *Cyrop.* VIII. 7. 6 *ἐγὼ γὰρ παῖς τε ὢν τὰ ἐν παισὶ νομιζόμενα καλὰ δοκῶ καρπῶσθαι, ἐπεί τε ἥβησα, τὰ ἐν νεανίσκοις, τέλειός τε ἀνὴρ γενόμενος τὰ ἐν ἀνδράσι.*

12. δι' ἐσόπτρου. Literally, **by means of a mirror.** *Per speculum*, Vulgate. *Bi a mirour*, Wiclif. Meyer reminds us that we are to think rather of the mirrors of polished metal used in ancient times, the reflections of which would often be obscure and imperfect, than of our modern looking-glasses.

ἐν αἰνίγματι. In an enigma. Connected with *αἶνος*, a fable, this word means any saying that is difficult to understand, like the aenigma the Sphinx proposed to Oedipus. There is a confusion of metaphor therefore here, but it conveys a fulness of meaning. We see here (1) by means of a mirror, i.e. not directly, but through a medium, and (2) we have to deal with things of which it is difficult to penetrate the meaning. See Soph. *Oed. Tyr.* 393 *καίτοι τό γ' αἴνιγμ' οὐχὶ τοὐπιόντος ἦν | ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει.*

πρόσωπον πρὸς πρόσωπον. Cf. Num. xii. 8, to which the Apostle is evidently referring. Also Job xix. 26, 27; 1 John iii. 2; Rev. xxii. 4.

ἐπεγνώσθην. *ἐπιγινώσκω* signifies thorough, complete knowledge. 'I am known' should rather be translated *I was known*, i.e. either (1) when Christ took knowledge of me (Meyer), or (2) *I was* (*previously*) *known*, or (3) the aorist may be altogether indefinite, 'as God hath been wont to know me.' It is God's knowledge of us, His interpenetrating our being with His, which is the cause of our knowledge. Cf. Gal. iv. 9; ch. viii. 3. Also Matt. xi. 27, and John xvii. throughout.

13. νυνὶ δὲ μένει. *All* these will remain in the life to come. Faith, the vision of the unseen (Heb. xi. 1), with its consequent trust in God; hope, which even in fruition remains as the desire of its continuance; and love, as the necessary condition of our dwelling in God and God in us. See note on ch. xii. 31. 'Now' is not to be understood of *time*, but as equivalent to 'so,' at the conclusion of the argument.

μείζων. 'Because faith and hope are our own; love is diffused among others.' Calvin. According to Winer, *Gr. Gram.* § 35, the passage is to be rendered 'among these love is the greater.'

ἡ ἀγάπη. Faith is no more than the means whereby we unite ourselves to God; hope concerns itself with what we expect from Him. But love is a part of God Himself, 1 John iv. 16. Compare with this chapter Clement's panegyric on love in ch. 49 of his Epistle to the Corinthian Church, written shortly after St Paul's death. Had this chapter never been written, Clement's praise of love would have been more famous than it is.

CHAPTER XIV.

5. **μείζων δὲ** ℵAB. Rec. for *δέ* reads *γάρ* with DEFG, Vetus Lat. Vulg. Peshito.

10. **εἰσὶν** ℵABDEFG. Rec. *ἐστιν.*

[*αὐτῶν*] after **οὐδὲν** rec. with E and Peshito. Text ℵABDFG, Vulg.

16. **εὐλογῇς** ℵABDE. Rec. *εὐλογήσῃς* FG Vulg. and most copies of the Vetus Lat.

18. **γλώσσῃ λαλῶ.** So ℵDEFG, Vetus Lat. Vulg. B and Peshito have *γλώσσαις* λαλῶ. A has *γλώσσῃ*, and omits λαλῶ. Rec. *γλώσσαις λαλῶν.*

19. **τῷ νοΐ** ℵABDEFG, Vulg. Peshito. Rec. *διὰ τοῦ νοός* with some copies of the Vetus Lat.

25. [*καὶ οὕτω*] rec. at beginning of verse. Text ℵABDFG, Vetus Lat. Vulg. Peshito.

28. **διερμηνευτής** ℵAE. *ἑρμηνευτής* Lachmann, Tregelles, with B.

34. [*ὑμῶν*] after **γυναῖκες** DEFG Peshito. Text ℵAB, Vulg.

ἐπιτρέπεται ℵABDEFG, Vetus Lat. Vulg. Rec. *ἐπιτέτραπται* with Peshito.

ὑποτασσέσθωσαν ℵAB Peshito. *ὑποτάσσεσθαι* DFG, Vetus Lat. Vulg.

35. **γυναικὶ** ℵAB, Vulg. *γυναιξὶν* DEFG, Peshito and most copies of the Vetus Lat.

37. **ἐστὶν ἐντολή.** So Lachmann and Tregelles, and Westcott and Hort, with ℵAB. Tischendorf omits *ἐντολή* with DEFG, most copies of the Vetus Lat. and Origen. Rec. reads *εἰσὶν ἐντολαί* with Vulg. Peshito.

38. **ἀγνοείτω** BE, Peshito. *ἀγνοεῖται* ℵADFG Vulg. Tischendorf thinks that *ἀγνοείτω*, as the easier reading, has been introduced as a correction. He cites Origen in favour of his reading, but Origen's text is doubtful.

39. **μου.** ℵAB Peshito. Rec. om. with DEFG Vetus Lat. Vulg.

40. **δέ.** So ℵABDEFG, Vetus Lat. Peshito, Vulg. Rec. om.

CH. XIV. 1—25. THE SUPERIORITY OF THE GIFT OF PROPHECY OVER THAT OF TONGUES.

1. **διώκετε.** *Pursue* love, as the main object of your lives. Be anxious for other spiritual gifts as desirable, if it be God's will to grant them. For **ζηλοῦτε** see xii. 31. The best gifts (see note there) were those that were within the reach of all. Still there was no reason why a Christian should not seek other special gifts from God by prayer. See ver. 13, and James i. 5.

ἵνα προφητεύητε. The gift of prophecy, as is abundantly evident from the whole of this section, was not confined to the prediction of future events. As Kingsley remarks, the prophet was 'not only a *fore*-teller but a *forth*-teller,' one who communicates the moral and spiritual truths which he has received by direct revelation from God. *ἵνα* cannot be *in order that* here. It is almost equivalent to the infinitive. 'Seek that ye may prophesy,' i.e. make it your main desire to prophesy.

2. **γλώσσῃ.** The context shews the necessity of the 'unknown' of the A.V.

οὐκ ἀνθρώποις λαλεῖ. Because the language is not the language of those to whom he is speaking, and therefore what he says is hidden from them.

ἀκούει. Here in the sense of *understanding*, a sense which is by some suggested as the explanation of the apparent discrepancy between Acts ix. 7 and xxii. 9.

πνεύματι δέ. It is a question here whether *δέ* is simply the introduction of an additional but distinct proposition or whether it is to be taken in the adversative sense. We have instances of *δέ* in the adversative sense after a negative in Acts xii. 9; James v. 12. Rom. iii. 4, cited by Winer as another instance, is not quite certain, but there, as here, the adversative gives the best sense. It is also a question whether *πνεύματι* refers (1) to the Holy Spirit, or (2) to the spirit of the man himself. But as *λαλεῖ* refers to the man in the first part of the sentence, and as he is especially said to be speaking to God, (2) is preferable. For **μυστήρια** see ch. iv. 1.

3. **οἰκοδομήν.** See note on viii. 1.

παραμυθίαν. There is little distinction between this word and *παράκλησις* save that the former has more of the idea of comfort, the latter of encouragement. The one gives the idea of a friend beside us speaking soothing words, the other of a comrade cheering us on. Cf. Plat. *Phaed.* 70 B *οὐκ ὀλίγης παραμυθίας δεῖται καὶ πίστεως*, where the sense is that the speaker would need much encouragement and faith, to persuade himself of the immortality of the soul. *παραμυθέομαι* is, however, used in the sense of *console* in Plato *Phaed.* 115 D.

4. **ἑαυτὸν οἰκοδομεῖ.** Not necessarily because he understands what he is saying, but because his spirit, stirred up by the Spirit of God, is led by the experience of the inward emotion to praise God. Estius. See ver. 14.

ὁ δὲ προφητεύων. The profit of the brethren is ever St Paul's object. Cf. vv. 6, 12; ch. vi. 12, &c. Prophecy is to be preferred to the gift of tongues because it is more directly useful. See note, ch. xii. 28.

ἐκκλησίαν. The article is omitted here, just as we say 'in Parliament,' 'at meeting,' 'in synod,' and the like. These, however, are more parallel to *ἐκκλησία* with a preposition (see vv. 19, 35). Our expression 'dissolve Parliament,' however, is an instance in point.

5. **δέ.** The first *δέ* here is adversative, the second continuatory. The third *δέ* is also continuatory. The *γάρ* of the rec. text (see Critical Note) would make much better sense, and was probably introduced as a correction for that purpose (though it might have been an oversight). Yet the text gives a good sense if we interpret thus: 'I should like you to speak with tongues, and still more that you should prophesy; and he, too, who prophesies, is greater than he who speaks with tongues.' For *μείζων* see ch. xii. 31.

ἵνα προφητεύητε. That ye should prophesy. Here, again, it is impossible to give the telic sense to *ἵνα*, though with *λάβῃ* below that sense must be given.

ἐκτὸς εἰ μή. An instance of redundancy. Either *ἐκτός* or *εἰ μή* would have been sufficient.

διερμηνεύῃ. This passage clearly implies that a man might speak in another language without himself knowing what he was saying, see ver. 14. Some, however, regard the speaking with tongues as ecstatic utterances in no human language, such as took place among the Montanists in ancient, and the Irvingites in modern times. See Stanley's introduction to this section. Cf. note on ch. xii. 10.

6. **ἐὰν ἔλθω.** 'If I *shall have* come.' So *ἐὰν μὴ λαλήσω* 'unless I shall have spoken.' Throughout the chapter the conditional *protasis* is followed by the *apodosis* in the fut. indic. See vv. 8, 9, 11, 16, &c.

ἐν ἀποκαλύψει. Rather more than '*by* revelation.' It signifies the spirit in which the Apostle's instruction is carried on. So in the rest of the sentence.

ἐν γνώσει. See ch. xii. 8.

ἐν προφητείᾳ. See note on *προφητεύητε* above, ver. 1.

ἐν διδαχῇ. Care must be taken not to understand this word, frequently translated *doctrine* in the A.V., in the technical sense the word has now acquired. The word means no more than *teaching*. 'Unless I come with a view of teaching you.' See the distinction between the prophet and the teacher in ch. xii. 28.

7. **ὅμως.** Not, as A.V. *ὁμῶς*, equally, but **notwithstanding.** Its place is properly after *κιθάρα*. 'In the case of things without life, whether pipe or harp, which give out a sound, yet nevertheless, if there be no distinction in the sounds, &c.' So Meyer and Winer, *Gr. Gram.* §§ 45, 61.

αὐλός. Lat. *tibia*. In English, *flute*. 'A hollow cane perforated with holes.' See Smith's *Dictionary of Greek and Roman Antiquities*, s. v. *tibia*.

κιθάρα. Lat. *cithara;* German, *zither;* English, *guitar*. The peculiarity of the instrument is that the strings are drawn across a sounding-board, but unlike the violin it is played by the hand or with a plectrum.

διαστολὴν τοῖς φθόγγοις. The effect of a melody depends entirely upon the distinction of its musical intervals. The effect of

speech in like manner is dependent upon its being the communication of definite ideas. *φθόγγοι* are clear, resonant sounds. Translate **notes.**

8. **ἄδηλον φωνήν.** A sound *not distinguishable*, that which conveys no clear impression to the mind. The muster, the charge, the rally, the retreat, are each indicated by a definite order of musical intervals upon the trumpet, or they would be useless for the purpose of calling soldiers together. So words are useless to mankind unless they represent things.

9. **εὔσημον.** Related to *σῆμα*, *σημεῖον*. Literally, **well marked,** i.e. intelligible.

ἔσεσθε...λαλοῦντες. Not precisely equivalent to *λαλήσετε*. The condition of the persons rather than the nature of the action is indicated, 'Ye shall be as men who are speaking into (or unto) the air.'

10. **τοσαῦτα.** 'So many,' i.e. a certain definite number, how much soever it may be, but *all* that number, however great, has its own proper signification.

ἄφωνον. Literally, **without sound, dumb.** Cf. Acts viii. 32 and ch. xii. 2.

11. **δύναμιν.** The *force*, as we say, of the sound. That is, the impression it was intended to convey.

βάρβαρος. This word is here used in its original signification of *one whose speech is unintelligible.*

ἐν ἐμοί. In me, i.e. in my estimation.

12. **πνευμάτων. Spirits,** standing here for the *gifts* of the Spirit.

ἵνα περισσεύητε. For *ἵνα* see note on ver. 1.

13. **προσευχέσθω ἵνα διερμηνεύῃ.** Cf. vv. 1, 5. This passage may mean (1) pray that he may receive the faculty of interpretation, or (2) pray in such a language as he has the power of interpreting. Winer would give the telic sense to *ἵνα* here. But though it is doctrinally unexceptionable, the use of *ἵνα* in the rest of the passage is strongly against it. The preposition in *διερμηνεύῃ* indicates that the interpretation is *thorough.* See also ver. 27.

14. **ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.** The *afflatus* of the Spirit suggests the words of prayer to the possessor of the gift. He is conscious that he is fervently addressing the Giver of all good in a spirit of supplication. But his consciousness goes no further. He does not know what he is saying.

15. **τί οὖν ἐστίν; προσεύξομαι.** 'What then is my condition if I seek for the gift of interpretation? This, that I shall pray with the spirit and pray also with the understanding.' The *will* of the A. V. changes the tense from the simple future to the exercise of the speaker's volition.

16. **ἐπεὶ ἐάν.** Not 'else when,' as A. V., but 'since if,' a further extension of the argument. 'If what I have urged be carried out, the

result will be the edification of those who are uninstructed in Christian doctrine.'

εὐλογῇς. 'If thou art in the act of blessing.' This is the force of the present. The rec. 'when thou *shalt* bless' refers to the response at the end of the prayer of blessing.

πνεύματι. Under the spiritual influence, i. e. in an unknown tongue. See ver. 12, note.

τόπον. The A. V. *room* here, as in Matt. xxiii. 6; Luke xiv. 7, 8, &c., stands for *place*. Wiclif renders it here by *place*. Cf. 'office and *roome*,' Hollinshed's *Scotland*.

ἰδιώτου. This word signifies (1) a *private person*, *layman*, one who holds no office. Hence (2) it comes to signify a man who has no special or technical knowledge of any particular art or science, as in Acts iv. 13; 2 Cor. xi. 6, just as a lawyer calls those *laymen* who are not versed in law. So Aristotle opposes it (*Nic. Eth.* III. 8) to *ἀθληταί*, and Xenophon (*Oec.* III. 9) uses it of one unskilled in managing horses. Epictetus, *Ench.* c. 16, opposes it to *philosopher*, and in ch. 17 to *ruler*. In his fragments it seems to be opposed to *ἀγαθός*. Marcus Aurelius (*Medit.* IV. 3) uses *ἰδιωτικώτατος* of the extreme of uninstructed folly. *τόπος* may be used either (1) of place, or (2) of rank or condition. See Clement of Rome to the Corinthians c. 40, *καὶ τοῖς ἱερεῦσιν ἴδιος ὁ τόπος προστέτακται*, 'and to the priests their own proper position is ordained.' He is giving a paraphrase of this passage, and thus fixes the meaning St Paul's language here conveyed to his mind. *ὁ τόπος τοῦ ἰδιώτου* here therefore will be best explained of the condition of those who are unacquainted with Christian doctrine and practice.

τὸ ἀμήν. Literally, the Amen, the well-known response, either optative, 'So be it,' or affirmative, 'So it is,' as common in the synagogue as in the Christian Church at the end of any prayer or thanksgiving. See Nehemiah v. 13; Rev. v. 14. Justin Martyr (circa 150) uses the same language concerning the response to the Eucharistic prayer in his day.

εὐχαριστίᾳ. Thanksgiving. The translation *Eucharist*, suggested by some, is inadmissible, from the fact that the term *Eucharist* applies to the whole rite, and not to the Consecration Prayer. And it is a question whether the word *εὐχαριστία* had as yet acquired its technical theological signification. See note on ch. i. 10, iv. 1, xi. 18, 19.

17. **καλῶς.** Worthily, in a proper spirit. Or it may mean 'thou doest well to give thanks.' Some would translate *εὐχαριστεῖς*, 'celebratest the Eucharist.' But see last note and ch. xi. 24.

ὁ ἕτερος. The *ἰδιώτης*. See note on ver. 16.

18. **πάντων ὑμῶν μᾶλλον.** St Paul, no doubt, had the gift of interpretation. Yet apparently he did not often exercise in public, whatever he may have done in private, the gift of speaking with tongues unknown to his hearers. See next verse.

19. ἀλλὰ ἐν ἐκκλησίᾳ. 'Whatever I may do in private, I should desire my public ministrations to be for the instruction and edification of the flock, and not for my own individual glorification.' See note on ver. 4.

κατηχήσω. This word only occurs in two other places in St Paul's Epistles, Rom. ii. 18; Gal. vi. 6. Nor does any other of the sacred writers use it but his friend and companion St Luke. See Luke i. 4; Acts xviii. 25, xxi. 21, 24. The meaning is, as the A. V. renders it, to *instruct with the voice*, to teach in such wise that the learner echoes back the words of the master. From it our word *catechize* is derived. The importance of sermons and catechetical teaching in public worship is thus indicated, as well as their proper object, the instruction and edification of the flock. See ver. 24.

ἤ, rather than. *θέλω ἤ* had become a 'common formula' in later Greek. So Winer, *Gr. Gram.* § 35. Cf. Matt. xviii. 8; Luke xv. 7, xvii. 2.

ἐν γλώσσῃ. There is a difference between this and the simple dative *τῷ νοΐ*. *ἐν* here may intimate a degree of inspiration, or it may very possibly be a Hebraism for 'with.'

20. φρεσίν. Here only in N.T. Originally signifying the diaphragm, this word came to mean the seat, first of the affections and then of the understanding. Arist., *De Part. Anim.* III. 10, reverses the process: *ὅταν γὰρ διὰ τὴν γειτνίασιν ἑλκύσωσιν ὑγρότητα θερμὴν καὶ περιττωματικήν, εὐθὺς ἐπιδήλως ταράττει τὴν διάνοιαν καὶ τὴν αἴσθησιν, διὸ καὶ καλοῦνται φρένες ὡς μετέχουσαί τι τοῦ φρονεῖν.* See note on *φρόνιμοι*, ch. iv. 10, those who used their *φρένες* or intellects.

τῇ κακίᾳ νηπιάζετε. This is subjoined lest the Apostle should be charged with contradicting his Master. There is a sense in which all Christians must be children. What it is the Apostle tells us. They were to be children, or rather babes (*νηπίοι*), in malice, or perhaps *vice*. Compare on the one hand Matt. xi. 25, xviii. 3, xix. 14; 1 Pet. ii. 2; on the other, ch. iii. 1; Eph. iv. 14; and Heb. v. 12, 13. See also Matt. x. 16. The difference arises from the point of view. Those whom the world calls childish the Gospel calls *τέλειοι*, and those whom the world calls experienced the Gospel stigmatizes as babes. Note especially the distinction drawn in Rom. xvi. 19.

τέλειοι. Perfect, i.e. of ripe age. Cf. ii. 6; Phil. iii. 15; Heb. v. 14, and note on ch. xiii. 11. The A. and R. V. paraphrase by *men*.

21. ἐν τῷ νόμῳ. The law here stands for the whole Old Testament, as we might naturally expect from St Paul's habit of regarding the whole of the Mosaic dispensation as a progressive order of things having its completion in Christ. See Rom. iii. 19; Gal. iii. 23, 24, iv. 5. St John uses the word in the same manner; x. 34, xii. 34, xv. 25. The passage is from Isaiah xxviii. 11, 12. It is freely made from the Hebrew.

22. εἰς σημεῖον. The passage here quoted has been regarded as a prophecy either (1) of the Day of Pentecost, or (2) of the Babylonish

captivity. The latter is more probable, and in that case it becomes not an argument, but an illustration. The occupation of Judaea by the Assyrian and Babylonian troops had been a sign to God's people of their unbelief and its punishment, and the unwonted speech they had been doomed to hear was to them a call to repentance, especially when viewed in the light of the prophecy of Moses in Deut. xxviii. 49. In a similar manner the miraculous gift of tongues was still (see next verse), as at the Day of Pentecost, a call to the outside world to examine and inquire into this new thing which had come to pass, to acknowledge in it the finger of God, and to 'repent and be baptized for the remission of sins.' Cf. Acts ii. 7—12, 41.

23. ἐπὶ τὸ αὐτό. The usual word for the place of assembly, as in ch. xi. 20; Acts ii. 1. However well calculated the gift of tongues might be to arrest and compel attention when used properly, it is clear, says the Apostle, that its introduction at the public assemblies of the Church was not a proper use of it, unless (ver. 27) it were restricted in its use by wise rules. If not so restricted, so far from its being a sign to unbelievers, it would give them, as well as the great body of the Christian laity, occasion of complaint, and even ridicule.

πάντες. Not necessarily *all together*, as some have supposed, but that no other means of communication was adopted by any *but* the unknown tongue. Meyer.

λαλῶσιν. Observe the present. 'If the Church shall have been gathered together, and (when thus gathered) all *are speaking* with tongues, and there shall have entered strangers or unbelievers, will they not say that ye are mad?'

24. ἄπιστος ἢ ἰδιώτης. The distinction here is between active unbelief in Christianity and the absence of any information on the subject.

ἐλέγχεται ὑπὸ πάντων. He is **convicted** in his own conscience by **all** of the speakers. The word ἐλέγχω signifies (1) to prove by argument, and comes therefore to be used (2) of the *conviction* produced by argument. Cf. John xvi. 8, where the word however is rendered *reprove*.

ἀνακρίνεται ὑπὸ πάντων. He is **examined by all**. The exhortations of the preachers place him, as it were, upon his trial. For the word here used see ch. ii. 14, 15, iv. 3, 4, ix. 3, x. 25, 27, and notes.

25. τὰ κρυπτὰ τῆς καρδίας. The nature of Christian *prophecy* is here plainly shewn. See note on ver. 1.

ἐπὶ πρόσωπον. See note on ver. 4, and Luke v. 12, xvii. 16.

ὄντως ὁ θεὸς ἐν ὑμῖν. Literally, that **God is really in you** (or among you). This description of the effect of prophecy upon the unbeliever is in no way contrary to the assertion in ver. 22. *There* the Apostle is speaking of a sign to attract the attention of the unbeliever; *here* his attention is already attracted. He has come to the Christian assembly, and is listening to the words spoken there in the name of Jesus Christ. Unless his conscience is 'seared with a hot iron' there

will be no further need of signs to induce him to give his attention to what is spoken.

26—40. Regulations to insure Decency and Order.

26. τί οὖν ἐστίν; Not 'how is it,' as A. V., but (see ver. 15 and note) *what* is it? what then is the state of the case? i.e. to what condition has your self-seeking brought you?

ψαλμὸν ἔχει. The Apostle here reproves another fault. Not only are the Corinthians ambitious rather of the gifts which attract attention than of those which do good to others, but in the exercise of those gifts the same spirit of self-assertion creeps in to the utter destruction of all Church order. Each member of the teaching body (ch. xii. 29 forbids us to include the whole Church) had his own special subject to bring before the Church; some hymn of praise, unpremeditated or otherwise, some point of Christian doctrine to enforce, some hidden mystery to reveal, some utterance in a foreign tongue, or some interpretation peculiar to himself of such utterance. This he desired to deliver just when the impulse seized him to do so, and all with a view of claiming prominence for himself, rather than of promoting the common welfare. The consequence was an amount of disorder which prevented the striking picture of the true effects of Christian prophecy in the last verse from being realized. For the various gifts mentioned in this verse see vv. 2, 6, 13, and notes. The word psalm must be understood of a song of praise addressed to God, such as the Psalms of David, though it is by no means to be confined to them. Cf. Eph. v. 19.

πρὸς οἰκοδομήν. See ch. vi. 12, viii. 1, x. 23, xii. 7; 2 Cor. xii. 19, xiii. 10. The Apostle corrects two errors in this section: (1) the disorderly manner in which the services of the Church were carried on; (2) the practice of women speaking in the public assembly.

27. κατὰ δύο. There must not be more than two, or at the utmost three discourses, because the long utterance in an unknown tongue would weary the Church without a sufficient corresponding benefit.

ἀνὰ μέρος. Literally, **in turn.**

εἷς διερμηνευέτω. Let there be one, and only one, interpreter of each speech; for if the second interpretation were the same as the first it were unnecessary; if different, it would be perplexing.

28. ἐν ἐκκλησίᾳ. These words imply that the utterance was to be reserved until the speaker found himself in private, since in the Church it could only serve for an opportunity of useless display. See note on ver. 18.

29. προφῆται δὲ δύο ἢ τρεῖς. The same rule was to hold good of preaching. Those who felt that they had something to communicate must notwithstanding be governed by the desire to edify their brethren. The Church was not to be wearied out by an endless succession of discourses, good indeed in themselves, but addressed to men who were not in a condition to profit by them. It would seem that two

or three discourses, either in the vernacular, or if there were any one present who could interpret, in some foreign tongue, took the place in Apostolic times of the modern sermon. 'Let the presbyters one by one, not all together, exhort the people, and the Bishop last of all, as the commander.' *Apostolical Constitutions* (circ. A.D. 250), II. 57.

καὶ οἱ ἄλλοι διακρινέτωσαν. See xi. 29, 31, notes. Either (1) the other prophets, or (2) the whole congregation. If the former be the correct interpretation, it refers to the gifts of discerning of spirits (ch. xii. 10). The latter may be defended on the ground that St Paul constantly (ch. x. 15, xi. 13) appeals to the judgment of his disciples, and that he considered (ch. xii. 1—3, cf. 1 John ii. 21, 27) that *all* the people of God had the faculty of discerning the spiritual value to themselves of what they heard in the congregation. But ver. 30 supports (1), as does also the fact that ἄλλος and not ἕτερος is used. See ver. 18.

30. ἐὰν δὲ...ἀποκαλυφθῇ. If it should appear that some special message from God had been sent to one of the prophets during the discourse of another, the first was to bring his discourse to an end as soon as might be, in an orderly manner, so as to give the other an opportunity of saying what had occurred to him.

31. καθ' ἕνα. Not necessarily at *the same* meeting of the Church, which would be in contradiction to what has just been said (ver. 29), nor that the permission was extended to the whole Christian body. *All* were not prophets, the Apostle tells us (ch. xii. 29), and it is clear that none but *prophets* could *prophesy*, since prophecy (ch. xii. 28, xiii. 2, xiv. 1, 5, 22) was a *special* gift of the Spirit.

παρακαλῶνται. This word, which signifies literally to *call to one's side*, has the sense of comfort and exhortation combined, and is most nearly equivalent to our *encourage* or *cheer*. See 2 Cor. i., where the word and the verb from which it is derived are translated indifferently *comfort* and *consolation*. In ch. iv. 16 of this Epistle it is rendered *beseech*. In a great many passages, as for instance in Acts ii. 40, it is rendered *exhort*. From this word is derived the title *Paraclete*, rendered *Comforter* in John xiv., xv., and xvi., and *Advocate* in 1 John ii. 1. See note on ver. 3.

32. καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται. The possession of a special gift from on high has, from Montanus in the second century down to our own times, been supposed to confer on its possessor an immunity from all control, whether exercised by himself or others, and to entitle him to immediate attention to the exclusion of every other consideration whatsoever. St Paul, on the contrary, lays down the rule that spiritual, like all other gifts, are to be under the dominion of the reason, and may, like all other gifts, be easily misused. A holy self-restraint, even in the use of the highest gifts, must characterize the Christian. If a man comes into the assembly inspired to speak in an unknown tongue, the impulse is to be steadily repressed, unless there is a certainty that what is said can be interpreted, so that those present may understand it. If he comes into the assembly

possessed with some overmastering idea, he must keep it resolutely back until such time as he can give it vent without prejudice to Christian order, without injury to that which must be absolutely the first consideration in all public addresses—the edification of the flock. Estius justly remarks that the difference between God's prophets and those inspired by evil spirits is to be found in the fact that the latter are rapt by madness beyond their own control, and are unable to be silent if they will. And Robertson illustrates by a reference to modern forms of fanaticism the truth that 'uncontrolled religious feeling' is apt to 'overpower both reason and sense.'

33. **οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεός.** Literally, **for God is not** (a God) **of unsettlement.** Cf. James iii. 16. Also Luke xxi. 9, where *ἀκαταστασία* is rendered *commotion*. As in the natural, so in the moral and spiritual world, God is a God of order. The forces of nature operate by laws which are implicitly obeyed. If it be otherwise in the moral and spiritual world, God is not the author of the confusion, but man, who has opposed himself to His Will.

ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων. It is a question whether these words belong to what goes before or what follows. If to what goes before, it would seem as though a hint was intended that these disorders were peculiar to the Corinthian Church. If to what follows, it is a repetition of the argument in ch. vii. 17, xi. 16, and it would then appear that the Apostle had especial reason to fear insubordination on the question of the position of woman in the Christian assembly, and that he therefore fortifies his own authority by an appeal to the universal custom of the Church of Christ. The analogy of xi. 16 is strongly in favour of the punctuation in the text.

34. **αἱ γυναῖκες.** The position of women in Christian assemblies is now decided on the principles laid down in ch. xi. 3, 7—9.

ἐν ταῖς ἐκκλησίαις. See note on ch. xi. 18, a point particularly to be noted here.

ὑποτασσέσθωσαν. The rec. *ὑποτάσσεσθαι* would involve an irregular construction, which is not, however, uncommon.

ὁ νόμος. In Gen. iii. 16.

35. **θέλουσιν.** The 'will' of the A.V. is here not the sign of the simple future. 'If they *want* to learn anything, let them &c.'

τοὺς ἰδίους ἄνδρας. Their own husbands. The women were not only not permitted to teach (see 1 Tim. ii. 11—14) but even to ask questions in Church, a privilege, says Grotius, permitted to men, but denied to women, among the Jews. It seems to be assumed that the unmarried ones would not think of doing so. This rule applies in its strictness only to the East, where women were kept in strict seclusion, and only permitted to converse with their male relatives. Calvin remarks, 'When he says husbands, he does not prohibit them, in case of need, from consulting the prophets themselves; for all husbands are not qualified to give information on such subjects.' Estius de-

fends the right of women to consult pious and prudent men, so long as it be done without giving occasion of scandal.

αἰσχρόν. Disgraceful.

36. ἢ ἀφ' ὑμῶν ὁ λόγος. The emphasis is upon *ἀφ' ὑμῶν*. 'Was it *from you* that the Word of God originally came,' that you take upon yourselves the task of setting an example to other Churches?

ἢ εἰς ὑμᾶς μόνους κατήντησεν; Or did it reach you alone? so that you have no concern with what is the custom elsewhere. It is not to be supposed that in minor matters Christian communities had not the right of ordering their own rites as seemed to them best. As a matter of fact they soon began to do so, as the number and variety of ancient Liturgies fully prove. But there are certain matters of principle which must be laid down as fundamental. And this is one of them.

37. εἴ τις δοκεῖ προφήτης εἶναι. Not, as A.V., 'if any *man*,' but 'if any *one*.' See note on xi. 16. Women (see xi. 5) laid claim to the prophetic gift and even possessed it. There were many appointed teachers (see ch. xii. 28, 29) who were not prophets, and therefore the test of the prophetic character was not ordination, but the possession of the prophetic gift. If any one fancied he possessed that gift, he was required to submit himself to the test of his willingness to obey God's appointed founder and ruler of the Church.

πνευματικός, i.e. possessed of any special spiritual gift. Cf. ii. 15, iii. 1; Gal. vi. 1.

κυρίου...ἐντολή, i.e. Christ. See ch. vii. 10, 12, ix. 2.

38. ἀγνοείτω. The explanation of this passage is to be sought in Gal. iv. 9. If any man does not recognize St Paul's mission from the Lord, it is a clear proof that God knows nothing of *him*. The text is a correction owing to the corrector having failed to grasp the Apostle's meaning, but it gives a poor and frigid sense beside that which *ἀγνοεῖται* gives. So Origen explains, *οὐκουν ὁ ἁμαρτωλὸς ἀγνοεῖται ὑπὸ τοῦ θεοῦ*; (Hom. I. in Jeremiam). The whole character of St Paul's remarks from ver. 34 onward shews that St Paul has reason to apprehend special difficulties on this point. See note on vi. 16.

39. ὥστε, ἀδελφοί. The Apostle, as is his wont, sums up the whole section in a few concluding words. Prophecy is a gift to be earnestly sought (see for *ζηλοῦτε* the note on ch. xii. 31). Speaking with tongues is a gift not to be discouraged. But the chief point is to secure edification.

40. πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν. 'Only let,' &c. For *εὐσχημόνως*, see notes on vii. 35, 36. For *κατὰ τάξιν*, cf. ver. 33. The Christian assembly should be a reflection of the universe, where *form* and *order* reign supreme.

CHAPTER XV.

6. [καί] bef. **ἐκοιμήθησαν** rec. Text ℵABDEFG Vetus Lat. Vulg. Peshito.

10. **σὺν ἐμοί** ℵBDFG Vetus Lat. Vulg. *ἡ σὺν ἐμοί* rec. with AE.

20. [*ἐγένετο*] after **κεκοιμημένων** rec. with Peshito and Origen. Text ℵABDEFG Vetus Lat. Vulg.

24. **παραδιδοῖ** BFG. *παραδιδῷ* ℵADE. *παραδῷ* rec. *Tradiderit* Vetus Lat. Vulg.

29. **αὐτῶν** ℵABDEFG Vetus Lat. Vulg. *τῶν νεκρῶν* rec. with Peshito.

31. **ὑμετέραν** ℵBDEFG Vetus Lat. Vulg. Peshito. *ἡμετέραν* rec. with A.

ἀδελφοί ℵAB Vulg. Peshito. Rec. om. with DEFG Vetus Lat.

33. **χρηστὰ** ℵABDEFG. Rec. *χρῆσθ'*. Scrivener follows Lachmann, who edits *χρήσθ'* 'per meram licentiam' (Tischendorf).

34. **λαλῶ** ℵBDE Vulg. *λέγω* AFG Peshito.

39. [*σάρξ*] before **ἀνθρώπων** rec. with Peshito. Om. ℵABDEFG Vetus Lat. Vulg.

σάρξ before **πτηνῶν** ℵBDEFG and some copies of Vulg. Om. rec. with A Peshito and Vulg. (auth.). ℵABDE Vulg. Peshito have *πτηνῶν* before *ἰχθύων*. Rec. reverses the order with FG.

44. **εἰ** ℵABCDFG Vetus Lat. Vulg. Rec. om. with E and Peshito. Rec. adds *σῶμα* before *πνευματικόν* with Peshito. Text ℵABCDEFG Vetus Lat. Vulg.

47. [*ὁ κύριος*] bef. **ἐξ οὐρανοῦ** rec. with A and Peshito. Text ℵBCDEFG Vetus Lat. Vulg. Vulg. adds *coelestis* at the end of the verse. So also FG.

49. **φορέσωμεν** ℵACDEFG Vetus Lat. Vulg. *φορέσομεν* B.

50. **δύναται** ℵB. *δύνανται* ACDEFG.

51. [*μὲν*] after **πάντες** ℵAEFG Vulg. Text BCD.

πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα BE Peshito. A reads *πάντες κοιμηθησόμεθα, οἱ πάντες δὲ κ.τ.λ.* ℵCFG read *πάντες κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα.* D, Vulg. and most copies of Vetus Lat. substitute *ἀναστησόμεθα* for the *κοιμηθησόμεθα* of the last reading. The text is not only in the utmost confusion, but has been so from a very early period. The text of Tertullian *De Res. Carnis* has probably been tampered with, for it contradicts his arguments, which divide men into two classes, those who die and those who do not. See Sabatier's note *in loc.* See also note below.

55. **νῖκος** before **κέντρον** ℵBC Vulg. They are transposed in rec. with DEFG Vetus Lat. Peshito. Rec. also reads *ᾅδη* for the second *θάνατε* with Peshito. Text ℵBCDEFG Vetus Lat. Vulg. Also Irenaeus, Tertullian and Origen.

CH. XV. 1—58. THE DOCTRINE OF THE RESURRECTION.

This chapter is one of the deepest and most mysterious in the Bible. It is the one exception to the statement in ch. iii. that St Paul was unable to feed the Corinthians with meat; for it ranks with the profound exposition of the principles of Justification in the Epistle to the Romans, and the weighty but most difficult enunciation of the doctrine of God's foreknowledge and man's call in the first chapter of the Epistle to the Ephesians.

A short sketch of the Apostle's argument here will be useful. He comes now to the most important point on which his opinion had been asked (see note on ch. vii. 1), the discussion of which he reserves to the last. It appears to him the most satisfactory course to begin by restating the message he had proclaimed to the Corinthians at the beginning. This message related to the actual facts of the Resurrection of Christ, the persons to whom, and the circumstances under which, He had appeared (vv. 1—11). He next begins to combat the opinions of those who maintained that there was no resurrection of the dead and shews (vv. 12—19) that a denial of the resurrection of the dead involves a denial of the Resurrection of Christ, and is fatal altogether to all belief in the Gospel. Next (vv. 20—28), the Apostle views the Resurrection of Christ as the virtual resurrection of the whole human race. As the death of Adam involved the death of all his descendants, so the Resurrection of Christ involved the resurrection of all who share His life. After having conquered all the enemies of God and man, He, the representative man, assumes for Himself and for all He represents the due position of submission to God which it is fitting man should assume, even (ver. 28) laying His mediatorial crown aside, that none may even seem to stand between man and God. Then (vv. 29—34) the Apostle discusses the reasonableness of baptism on behalf of the dead, and the endurance by himself of all kinds of trials and sufferings, on the hypothesis that there would be no resurrection, and winds up this portion of his argument by an appeal to the Corinthians not to be led into licentiousness by teaching involving grave moral dangers. His next question has regard to the *mode* of the Resurrection. He discusses the question *how* the dead are raised. This he does, ver. 36, by comparing the body to a seed which falls into the ground and dies before it springs up. Then (vv. 37—41) he enlarges on the various forms and excellences of visible objects as a type of the variety of degrees of glory which the human body may assume in the world to come. He next (vv. 42—45) enters into the contrast between the present and the future life, shewing that the very circumstances of our existence in this world point to a higher stage of existence in another. Then (vv. 46—49) he refers to the necessary priority of the lower existence as a step toward the higher, and (vv. 50—53) points out the nature of the change which must pass over us before we can attain to our final perfection. That perfection, he explains (vv. 54—57), consists in the victory of the spiritual part of our nature over the sensual, and

he concludes (ver. 58) by encouraging those to whom he writes to stedfastness in their spiritual course, on the ground that they may be well assured that their efforts after perfection will not be in vain.

1. From this verse to ver. 11 the Apostle states the facts connected with the Resurrection of Christ, as he had proclaimed them from the outset of his ministry.

γνωρίζω δέ. **Moreover, I make known.** The A. V. 'moreover' gives the idea at once of continuation and variation in the subject, expressed by *δέ*.

εὐαγγέλιον. This gospel was indeed good tidings. Beside the fact that Christ had been offered for our sins (ver. 3) St Paul, as well as the rest of the Apostles (ver. 11), taught that He had risen again in order to communicate to us that new and Divine life whereby our own resurrection should be assured—a life which should make the human body, though laid in the grave, a seed from whence in God's own good time, a new and more glorious body should arise.

ὃ καὶ παρελάβετε. **Which ye received**, that is, when it was preached.

ἑστήκατε. Stand fast, that is, against the assaults of sin. Cf. Rom. v. 2; 2 Cor. i. 24; Eph. vi. 11—14. Our faith in Christ, the giver of the new life of holiness, can alone defend us from evil.

2. **σώζεσθε.** Observe the change of tense. The others refer to past acts, this to a present condition. The A. V. 'are saved' is equivalent to the Greek perfect. Cf. *σωζόμενος* in ch. i. 18; Acts ii. 47; 2 Cor. ii. 15.

τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε. 'That is to say, provided you are holding fast what I taught you.' For *τίς* in the place of the relative see Acts x. 29 and Buttm. *Neu-Test. Gr.*, p. 216. He remarks that this construction is usually found with *ἔχω*, and that the underlying thought is always more or less indirectly interrogative. *λόγῳ* is the dative of attraction in dependence on *εὐηγγελισάμην*, 'if you retain firmly in memory with what discourse (or matter) I brought you good tidings,' i.e. if you hold fast the subject-matter of my message. Some (2) regard the *τίνι λόγῳ* as marking more distinctly the nature of the *εὐαγγέλιον*, 'if you hold fast the Gospel I have proclaimed to you, of what sort it is.' And (3) the Revisers of our version have preferred to connect *τίνι λόγῳ* with *γνωρίζω* 'I make known, I say, with what words I preached the gospel to you.' We cannot translate here, as in Acts x. 29, 'for what reason.'

ἐκτὸς εἰ μή. See note on ch. xiv. 5.

ἐπιστεύσατε. Not 'have believed,' as A. V., but **believed**, i.e. professed yourselves disciples of Christ.

3. **ἐν πρώτοις.** Not first in order of time, but in order of importance 'as a truth of the first magnitude.' Chrysostom takes it as equi-

valent to 'at the first.' See however Plat. *Pol.* VII. 522 C *ὃ καὶ παντὶ ἐν πρώτοις ἀνάγκη μανθάνειν.*

ὃ καὶ παρέλαβον. The close resemblance of this passage to the Apostles' Creed shews that this summary of the doctrines of our faith is actually what it professes to be, a short compendium of Apostolic teaching. Irenaeus, a writer in the second century, and a careful observer of Apostolic tradition, gives a very similar summary in his treatise against Heresies, Book III. ch. 4. St Paul does not state here from whom he received his doctrine, but he must have acquired some elementary instruction in the first principles of the Christian faith from his intercourse with the disciples (Acts ix. 19), and even at his admission into the Christian body. And what he had received from others he tested by examination of the Scriptures, by prayer and silent communing with God, till it became *his own*, by revelation and by that inward conviction which none but God can give. See Gal. i. 12, 16.

ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. Cf. ch. i. 18, v. 7, viii. 11. Also Matt. xx. 28; Mark x. 45; Rom. v. 8—10; 2 Cor. v. 14, 15; 1 Tim. ii. 6; 1 Pet. i. 19, &c.

κατὰ τὰς γραφάς. What Scriptures? Those of the O. T., clearly. Those of the New (see ch. iv. 6 and note) were hardly any of them in existence. If it be asked what Scriptures of the O. T. are meant, we may refer to Ps. xxii.; Is. liii., as well as to Gen. xxii.; Deut. ix. 24—26; Zech. xii. 10. For the same words in the next verse see Ps. xvi. 10; Is. liii. 10; Hos. vi. 2; Jonah ii. 10. This latter passage having been applied to the Resurrection by Christ Himself (Matt. xii. 40, xvi. 4), may not unnaturally be conceived to be among those St Paul had in his mind here.

4. ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται. Literally, **was buried and hath risen** again, the aorist referring to the single act, the perfect to Christ's continued life after His Resurrection.

5. Κηφᾷ. See Luke xxiv. 34. St Paul and St John alone use the Aramaic form of the Apostle's surname, the former only in this Epistle and once in the Epistle to the Galatians. This, coupled with the fact that St John only uses the Aramaic form in the narrative in ch. i. 42, is one of those minute touches which speak strongly for the genuineness of his Gospel.

τοῖς δώδεκα. The official designation of the body of the Apostolate, from which however Judas had at that time 'by transgression fallen.'

6. πεντακοσίοις ἀδελφοῖς. This kind of appearance was one about which there could be no mistake or illusion. It either happened, or if not, its falsehood must have been capable of being exposed. St Paul must have seen and conversed with many of these persons.

μένουσιν. Observe the present. 'They are still alive,' as we should say.

7. **Ἰακώβῳ.** It would seem from this (see Stanley and Alford) that St James was *an Apostle*. But it does not necessarily follow that he was one of the Twelve. See Professor Plumptre's elaborate note on the brethren of our Lord in the Commentary on St James in this series. Also note on ix. 5.

8. **τῷ ἐκτρώματι.** The word refers to a birth out of the usual course of nature, about which there is therefore (1) something violent and strange. Such was the nature of St Paul's conversion, an event unparalleled in Scripture. Moreover, (2) such children are usually small and weakly, an idea which the next verse shews St Paul also had in mind. St Paul saw the Lord on more than one occasion. See note on ch. ix. 1. The *τῷ* points out St Paul as the *only* member of the Apostolic band of whom this could be said. So Winer, *Gr. Gram.* § 18. Yet *τῷ ἁμαρτωλῷ* (Luke xviii. 13) signifies *the* sinner *κατ' ἐξοχήν*.

9. **ἱκανός.** A. V. *meet*. Literally, **sufficient.**

διότι ἐδίωξα. Acts vii. 58, viii. 3, ix. 1. Cf. Gal. i. 13; 1 Tim. i. 13.

10. **χάριτι δὲ θεοῦ.** St Paul is willing to admit his *personal* inferiority to the other Apostles, but such willingness does not lead him to make a similar admission regarding his *work*. For that was God's doing, not his, or only his so far as God's grace or favour enabled him to perform it. See ch. i. 30, iii. 6, 9, and cf. Matt. x. 20; 2 Cor. iii. 5; Eph. iii. 7; Phil. ii. 12, 13.

περισσότερον. St Paul does not hesitate to place his labours for the Gospel's sake on a par with, or even above, those of the Twelve. The work of an Apostle of the Gentiles must necessarily have been more arduous than that of an Apostle of the Jews.

σὺν ἐμοί. If, with rec. we read *ἡ σὺν ἐμοί*, we must translate with A. V. *the grace of God which was with me*. If we omit the article the rendering will be **the grace of God** laboured **with me.**

11. **κηρύσσομεν.** This word, which originally meant to proclaim publicly, as a herald, came to mean the delivery of any public discourse. Cf. *κηρύσσειν ἐν ἐκκλησίαις καὶ ῥήτορας ἐκδιδάσκειν* Lucian *Deor. Dial.* 24. See ix. 27, note. The present denotes the fact that St Paul is still proclaiming this message. 'By his earnestness in saying this, the Apostle testifies to the immense value and importance of historic Christianity.' Robertson.

12. From this point to ver. 19 the Apostle insists on a belief in a resurrection as absolutely essential to the existence of any Christian faith whatsoever, and stigmatizes the absence of such a belief as fatal to the acknowledgment of the Resurrection of Christ.

εἰ δέ. But if. Followed by the pres. this is equivalent to, 'if it be really true that.'

πῶς λέγουσιν...τινές. There were three different schools of thought among those outside the Christian Church which denied the doctrine of the Resurrection from the dead. The first was the material-

istic school, represented by the Epicureans among the heathen and by the Sadducees among the Jews. They thought that man would entirely cease to exist after death, and that any other idea was only the result of man's vanity and his insatiable longing after existence. The second, in which the Stoics were the most prominent body, taught, what amounted to the same thing, the Pantheistic doctrine of the ultimate reabsorption of the soul into the Divinity from which it had sprung, and therefore the final extinction of the individual personality. The third school, of which the disciples of Plato were the chief representatives, while maintaining the external personality and immortality of the soul, regarded matter as the cause of all evil, the only barrier between the soul and the Absolute Good, a thing, in fact, essentially and eternally alien to the Divine, and they therefore could not conceive of immortality except through the entire freedom of the soul from so malignant and corrupting an influence. Hence the doctrine of the Resurrection of the Body was the principal stumbling-block in the way of an early reception of Christianity. It aroused the antagonism of an influential section among the Jews (Acts iv. 1, 2, v. 17, xxiii. 6—9), and was considered by heathen philosophers inadmissible and even absurd (Acts xvii. 32). This doctrine for many centuries remained the chief hindrance to the progress of Christianity. It produced the numerous Gnostic sects, which were willing to accept the doctrine of eternal life through Christ, so long as it was not encumbered by the necessity of believing in the resurrection of the body. The Manichaeans and their followers maintained for many centuries a conflict with the Christian Church, mainly on this point, and were able for many years to boast of so distinguished a convert as St Augustine, who describes them, after his return to the Church, as holding that 'Christ came to deliver not bodies but souls.' *De Haer.* 46. It may be questioned whether a doctrine more nearly corresponding to the immortality of the soul than the resurrection of the body is not still held by a large number of Christians. For information concerning the tenets of the heathen philosophers on this point, the student may consult Archer Butler's *Lectures on Philosophy;* for the early Christian heretics, Neander and Gieseler's *Church Histories*, and Mansel's *Gnostic Heresies*, and for both, Ueberweg's *History of Philosophy*. We may add that 1 John iv. 2 is directed against such heretics. And if, as is generally supposed, Clement's Second Epistle to the Corinthians has been wrongly attributed to him, and is of later date, we see how obstinate the error was by the words in c. 9 *καὶ μὴ λεγέτω τις ὑμῶν, ὅτι αὕτη ἡ σὰρξ οὐ κρίνεται οὐδὲ ἀνίσταται.*

13. **εἰ δέ.** **But if**, implying a contradiction to what has been said.

ἀνάστασις νεκρῶν οὐκ ἔστιν. The question has here been raised, against whom was St Paul contending? against those who maintained the immortality of the soul, but denied the resurrection of the body, or those who maintained that man altogether ceased to exist after death? Verses 18 and 32 would appear to point to the latter class, but this cannot be affirmed with certainty. There were

some, moreover (see 2 Tim. ii. 17, 18), who perverted St Paul's teaching (Rom. vi. 4; Eph. ii. 6; Col. ii. 12, 13, iii. 1) into the doctrine that the resurrection taught by the Apostles of Jesus was the spiritual awakening from sin to righteousness, the quickening of moral and spiritual energies into activity and predominance. The fact would seem to be that St Paul so contrived his argument as to deal with all antagonists at once. The whole question whether there were a future life or not, according to him, depended on the fact of Christ's Resurrection. If He were risen, then a resurrection of all mankind was not probable, but certain. If He were not risen, then there was not only no resurrection, but no immortality, no future life at all (cf. 2 Tim. i. 10; Heb. ii. 14, as well as vv. 45—49 of this chapter).

οὐδὲ Χριστὸς ἐγήγερται. It would seem that the persons against whom these remarks were addressed admitted the Resurrection of Christ, but denied that of other men. St Paul here shews the absurdity of this view. If a resurrection from the dead be impossible, the principle embraces the Resurrection of Christ Himself, which, if this postulate be granted, becomes at once either a mistake or an imposture. And since, on the Apostle's principles, there is no hope of a future life but through Him, we are driven to the conclusion —a *reductio ad absurdum*—that 'the answer to His prayer "Father, into Thy hands I commend My spirit," was Annihilation! that He Who had made His life one perpetual act of consecration to His Father's service received for His reward the same fate as attended the blaspheming malefactor.' Robertson. And we must infer also, he continues, that as the true disciples of Christ in all ages have led purer, humbler, more self-sacrificing lives than other men, they have attained to this higher excellence by 'believing what was false,' and that therefore men become more 'pure and noble' by believing what is false than by believing what is true.

14. εἰ δέ. And if. Here and in ver. 16 it is the simple continuation of the argument.

κενή, i.e. *useless*, *in vain*, as we say. Literally, *empty*. Vulg. *inanis*. 'You have a vaine faith if you believe in a dead man. He might be true *man*, though He remained in death. But it concerns you to believe that He was the Son of God too. And He was "declared to be the Son of God with power by the resurrection from the dead." Rom. i. 4.' Dr Donne, *Sermon on Easter Day*.

15. ψευδομάρτυρες. Not only is our authoritative proclamation of Christ's Resurrection useless, but it is even false, though it has been made from the beginning. See Acts i. 22, ii. 24, iii. 15, 21, iv. 2, 10, 33, v. 30, x. 40, xiii. 30, 33, 34, &c. Dean Stanley reminds us that this Epistle was written within twenty-five years of the event to which it refers with such unhesitating confidence. Yet that event is not merely affirmed, but is actually made the foundation of the Apostle's whole argument. See Introduction. 'There is a certain instinct within us generally which enables us to detect when a man is speaking the truth....Truth, so to speak, has a certain *ring* by which

it may be known. Now, this chapter *rings* with truth.' Robertson. It certainly has not the appearance of having been written by a man who was endeavouring to persuade others of what he did not believe himself.

τοῦ θεοῦ. The genitive of relation, *concerning* God.

κατὰ τοῦ θεοῦ. Either (1) *contrary* to God, in opposition to His true character and purpose, or (2) with De Wette and others, as the simple gen. above, *concerning* God.

εἴπερ ἄρα. *ἄρα* here and in vv. 14, 18, implies the improbability of the hypothesis or proposition.

ἐγείρονται. The present of habitual action.

17. ματαία. This word is in all probability synonymous with *κενή* above, ver. 14. But Meyer would distinguish between them. The former with him means *without result*, the latter *without reality*.

ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. Christ came, not only to make reconciliation for sin, but to free us from it. Cf. Rom. vi. 11—23, viii. 2. And this He did by proclaiming a Life. He first conquered sin Himself. Then He offered the acceptable Sacrifice of His pure and unpolluted life to God in the place of our corrupt and sinful lives. And then, having at once vindicated the righteousness of God's law and fulfilled it, He arose from the dead. When He had thus led sin and death captive, He redeemed us from the power of both by imparting His own Life to all who would enter into covenant with Him. Thus the Resurrection of Christ was the triumph of humanity (see ver. 21) over sin and death; the reversal of the sentence, 'the soul that sinneth, it shall die.' Had He not risen from the dead, humanity had not triumphed, the sentence had not been reversed, man had not been delivered from the yoke of sin, and therefore those who had 'fallen asleep' could never wake again. 'None of these things would have taken place, had He not emerged victor from the conflict by rising again.' Calvin.

18. κοιμηθέντες. See note on ch. vii. 39. 'The word does not apply to the soul, for that does not sleep (Luke xvi. 22, 23, xxiii. 43), but it describes the state of the bodies of those who sleep in Jesus.' Bp Wordsworth.

ἀπώλοντο. 'You are required to believe that those who died in the field of battle, bravely giving up their lives for others, died even as the false and coward dies. You are required to believe that when there arose a great cry at midnight, and the wreck went down, they who passed out of the world with the oath of blasphemy or the shriek of despair, shared the same fate with those who calmly resigned their departing spirits into their Father's hand'; in short, 'that those whose affections were so pure and good that they seemed to tell you of an eternity, perished as utterly as the selfish and impure. If from this you shrink as from a thing derogatory to God, then there remains but that conclusion to which St Paul conducts us, "Now is Christ risen from the dead."' Robertson.

19. ἠλπικότες ἐσμέν. The meaning of this form differs to a certain extent from that of the simple perfect. The latter relates to the action of the persons referred to. The participle with *ἐσμέν* refers to their *condition*.

ἐλεεινότεροι πάντων ἀνθρώπων. Literally, **more to be pitied than all men.** Because of the sufferings and labours and persecutions they endured for a creed which was false after all. See notes on ch. iv. 9—13.

20. The next eight verses point us to Adam and Christ, as types respectively of fallen and perfect humanity. As Adam's fall was man's fall, so Christ's Resurrection was man's resurrection. Christ's triumph over sin, and therefore over death, is to be repeated in His members until sin, and ultimately death, the wages of sin (Rom. vi. 23), shall cease to be, and every faithful disciple of Christ shall enjoy an immediate vital union with God.

νυνὶ δέ. *νυνί* is not to be understood of time here, but as marking a fresh point of departure in the argument. The adversative sense must of course be given to *δέ*.

Χριστὸς ἐγήγερται ἐκ νεκρῶν. St Paul considers it needless to argue the point further. He appeals not so much to the reason—on points like this (see ch. ii. 14) it is likely to deceive us—as to the moral instincts of every human being. Of course a man has power to stifle them, but they tell him plainly enough that love of purity and truth, desire of immortality, belief in the love and justice of God, are no vain dreams, as they would be if the 'wise man died as the fool' (Eccl. ii. 16). Accordingly, the Apostle now proceeds to unfold the laws of God's spiritual kingdom as facts which cannot be gainsaid. He may appeal (as in vv. 29—32) to his own practice and that of others as a confirmation of what he says. But from henceforth he speaks with authority. He wastes no more time in discussion.

ἀπαρχή. The firstfruits (Lev. xxiii. 10) were the *first ripe corn*, under the Law, solemnly offered to God, a fit type of Him Who first presented our ripened humanity before the Throne of God, an earnest of the mighty harvest hereafter to be gathered.

τῶν κεκοιμημένων. The aor. in ver. 18 has reference more especially to death itself, 'when they died they were destroyed.' The perf. here indicates the past and present condition of the departed.

21. δι' ἀνθρώπου θάνατος. Cf. Rom. v. 12, 17, vi. 21, 23; James i. 15; and the narrative in Gen. iii.

καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. Athanasius remarks that here we have not *παρά* but *διά*, as pointing out that even in Jesus Christ man was not the *source*, but the *means* of the blessings given to mankind in Him; that He took man's nature in order to fill it, and through it us, each in our measure, with all the perfection of His Godhead. 'As by partaking of the flesh and blood, the substance of the first Adam, we came to our death, so to life we cannot come unless we do participate in the flesh and blood of the *Second Adam*, that

is, Christ. We drew death from the first by partaking of the substance; and so we must draw life from the second by the same. This is the way; become branches of the Vine and partakers of His Nature, and so of His life and verdure both.' Bp Andrewes, *Serm. II on the Resurrection.*

22. **ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν.** In the possession of a common nature with Adam all mankind are liable to death. The pres. as in ver. 15.

ζωοποιηθήσονται. By possession of a common nature with Christ all shall partake of that Resurrection to which He has already attained. Cf. John v. 21, vi. 27, 39—58, xi. 25.

23. **ἐν τῷ ἰδίῳ τάγματι.** This explains why the last verb in ver. 22 is in the future. Christ's Resurrection must necessarily precede in order the resurrection of the rest of mankind, for as in the world at large, so in every individual, the natural necessarily (ver. 46) precedes the spiritual. Christ's mediatorial work was, in truth, but begun when He ascended to His Father. It continues in the gradual destruction of the empire of sin, the 'bringing into captivity every thought to the obedience of Christ' (2 Cor. x. 5). Meanwhile the natural order for the present still exists. We live under it, subject to the law of sin and death, until Christ, having first destroyed the former (vv. 24, 25), shall finally, as a consequence, destroy the latter (ver. 26), and then, and not till then, shall we be made fully partakers of the completed work of Christ. The word *τάγμα* is used twice by Clement, in his Epistle to the Corinthians. In the first place he uses it of ranks in the army, in the second of the various offices or orders in the Church. *τάγμα* means a *troop* or *company* in a regiment. Here, however, it clearly relates to the order of time, as when the several divisions of an army successively march to their appointed destination.

ἀπαρχὴ Χριστός. Cf. Acts xxvi. 23; Col. i. 18; Rev. i. 5; also John xiv. 19. 'How should He be overcome by corruption, Who gave to many others the power of living again? Hence He is called "the first-born from the dead," "the first-fruits of them that slept."' Cyril of Alexandria.

παρουσίᾳ. The word here translated *coming* is most nearly expressed by our English word *arrival*. It implies both the *coming* and *having come*. See ch. xvi. 17; 2 Cor. vii. 6. It is the usual word used for the Second Coming of Christ, as in Matt. xxiv. 3, 27, 37, 39, and 1 Thess. iii. 13, iv. 15. We are not restored to life until Christ comes again, because not till then will the present, or natural order of things, be brought to an end, and the spiritual order of things be finally and fully inaugurated, so that 'God will be all in all.' See succeeding notes, and note on last verse.

24. **εἶτα τὸ τέλος.** The end, i.e. the supersession of the present order of things by one more perfect; a time when sin and death cease to be, and 'the kingdoms of this world are become the kingdoms of our Lord and of His Christ,' Rev. xi. 15.

ὅταν παραδιδοῖ. *ὅταν* denotes the uncertainty when this period will arrive. The optative with *ὅταν* is not found in the best classical authors. But it is found again in N. T. in Mark iv. 29 (Westcott and Hort's text). If this or *παραδιδῷ* (see Critical Notes) be the true reading, we must see here an attempt to transport us in imagination to the moment when the surrender is made, while the aorist *καταργήσῃ* denotes the previous and complete destruction of all other rule than that of the Father. Meyer thinks that the difference of tenses refers to the fact that the second of these events is subordinated to the first, but is not closely related to it in order of time. Winer thinks the pres. with *ὅταν* is a mistake. But he admits that there is good authority for it in Mark xi. 25. Tischendorf and other recent editors reject the rec. text in Rom. ii. 14.

τῷ θεῷ καὶ πατρί. The passage suggests to us the idea of a prince, the heir-apparent of the kingdom, going out to war, and bringing the spoils and trophies of his conquest to his father's feet. Such an idea must have recurred with fresh vividness to the minds of the early Christians a few years afterwards, when they saw Titus bringing the spoils of the holy city of the old covenant, the 'figure of the true,' to his father Vespasian, and must have led them to look forward with eager expectation to the time when types and shadows should have their end, and the kingdom be the Lord's, and He the governor among the people. At the Last Day, Christ as man shall receive the submission of all God's enemies, and then lay them, all His triumphs, all those whom He has delivered captive from the hand of the enemy, at His Father's feet. 'Not,' says Estius, 'that Christ shall cease to reign, for "of His kingdom there shall be no end," Luke i. 33 (cf. Dan. vii. 14; Heb. i. 8, ii. 8), but that He will, by laying all His conquests at His Father's feet, proclaim Him as the source of all authority and power.' There were certain heretics, the followers of Marcellus of Ancyra, who taught that Christ's kingdom should come to an end, holding the error of the Sabellians that Christ was an emanation from the Father, and would be finally reabsorbed into the Father's personality. It is supposed that the words, 'Whose kingdom shall have no end,' were inserted in the Nicene Creed with a view to this error. The words may be translated either (1) with A. and R. V. *God, even the Father*, or (2) with marg. of R. V. *the God and Father*, or (3) with Tyndale *God the Father*. See note on ch. ii. 13.

πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. See ch. xiii. 10. All *rule*, that is, all *exercise of authority* save His own (*princehead*, Wiclif); all *authority*, that is, the *right* to exercise dominion, which is delegated, and will be resumed, by Him; all *power* (*virtus*, Vulg.; *vertu*, Wiclif, see note on ch. i. 18), that is, all the inherent faculty of exercising authority. For earthly relations, such as those of father, magistrate, governor, prince, are but partial types and manifestations of the Divine Headship. Even Christ's Humanity is but the revelation and manifestation of the Being of God. But 'when that which is perfect is come, then that which is in part shall be done away.' Such human relations shall cease, for they shall be no more needed. Cf. Col. ii. 10.

25. δεῖ γὰρ αὐτὸν βασιλεύειν, i.e. Christ as Man and Mediator. For at present we can only discern God through the medium of Christ's Humanity. Cf. John xii. 45, xiv. 9. In the end, we shall be able to 'see Him as He is,' 1 John iii. 2. For the present He must reign in His Church, in His sacraments and ordinances, in His ministers, ecclesiastical and secular (Rom. xiii. 4, 6), all of them (see last note) the reflex of His power as He sits at God's Right Hand.

ἄχρις οὗ θῇ. Either (1) the Father, Who puts all things under His Son, or (2) Christ, Who puts all things under His own feet. The analogy of Ps. cx. 1 (cf. Matt. xxii. 44) would cause us to suppose the former; the grammatical construction, as well as the course of the argument, the latter. The enemies are all who 'oppose and exalt themselves above all that is called God or an object of worship' (2 Thess. ii. 4), and therein especially pride of rank, wealth, intellect, reason, whatever casts off or disowns the universal empire of God. Cf. Eph. i. 21, 22; Phil. ii. 10, iii. 21; Heb. i. 4. 'This passage,' says Cyril of Jerusalem, 'no more implies a cessation of the reign of Christ than the words "from Adam until Moses" (Rom. v. 14) imply a cessation of sin after Moses.'

26. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. *θάνατος* is emphatic. Therefore the sense of the passage is best given in English thus, **Death, the last enemy, is brought to nought.** Cf. Rev. xx. 6, 14. The *οὐκ ἔχει ἐξουσίαν* of this last passage (taking *ἐξουσία* in the sense of *power*, as in Rev. ix. 10, 19) is precisely equivalent to this passage. Whatever may be held to be the meaning of 'the second death' in Rev. xx. 6, it cannot be explained so as to contradict this passage, where death is used in the ordinary sense of the dissolution of the union between soul and body.

27. πάντα γὰρ ὑπέταξεν. This is an almost literal quotation from the LXX. of Ps. viii. 6. This fact settles the meaning of the passage. To Christ, as the Man, God has subjected all things on earth. In Him these words of the Psalmist, in their highest possible sense, are fulfilled.

ὅταν δὲ εἴπῃ. But whensoever He shall have said. There is a difficulty here, (1) the A. and R.V. rendered *when he saith.* But this would surely require *ὅτε λέγει.* (2) To interpret it, with Meyer and Alford, of God, would involve great awkwardness. For then we must explain as follows, 'Whensoever God shall have said "All things have been subjected," it is manifest that this is to be understood to the exclusion of Him who has so subjected them'; a very circuitous way of expressing what St Paul would surely have written 'It is manifest that He Himself is not included.' The only remaining alternative is to supply *αὐτός* from the last sentence, i.e. Christ, Who is thus introduced as announcing the subjugation of all things to Him to Whom it is owing.

δῆλον ὅτι. This passage must be compared with the similar one in Heb. ii. 7—9. Each of these supplies what is wanting in the other. In the one we have the Son, the manifestation of the Father's glory

and love, bringing everything in this lower world, which the Father has put under Him, into the most complete subjection to, and the most entire union with, His Heavenly Father. In the other we see the Eternal Father, while permitting, for His own wise purposes, the humiliation and suffering of Christ, doing so in order that all things should finally be put in subjection to 'His Beloved Son, in Whom He was well pleased.'

28. **ὅταν δὲ ὑποταγῇ.** Here again the subject is Christ, whereas *αὐτῷ* here refers to the Father, thus reversing the construction in the last verse.

τὰ πάντα. If everything is put under Christ, it is in order that there may be no divided empire. 'I and my Father are One,' He said (John x. 30). Cf. John xvii. 11, 22, as well as ch. iii. 23, xi. 3 of this Epistle.

τότε καὶ αὐτὸς ὁ υἱός. This passage is one of great difficulty. Athanasius gives two explanations of it: (1) in his treatise *De Incarnatione*, that Christ is subject to God not in Himself, but in His members; (2) in his first dialogue against the Macedonians (so also Chrysostom), that Christ is subject not by the nature of His Divinity, but by the dispensation of His Humanity. 'For this subjection,' he further remarks, 'no more involves inferiority of *essence*, than His subjection (Luke ii. 51) to Joseph and Mary involved inferiority of essence to them.' Hooker remarks (3) of Christ's mediatorial kingdom on earth, that 'the exercise thereof shall cease, there being no longer on earth any militant Church to govern,' and regards the passage as referring to the surrender, on Christ's part, of that mediatorial kingdom at the end of the world. Cyril of Jerusalem (4) regards the subjection as one of *voluntary surrender*, as opposed to *necessity*. But perhaps (5) the true explanation may be suggested by the passage in Phil. ii., as translated by some, 'He snatched not greedily at His equality with God.' Though He were God, yet He was always a Son. And the object of His mediatorial work was not, as that of the unregenerate man would have been, to obtain this kingdom for Himself, but for His Father. See Matt. xxvi. 39; John v. 30, vi. 38, vii. 18, viii. 50, 54; Eph. i. 10. So that the disorder and confusion of the universe shall henceforth cease, and one vast system of order, peace and love shall reign from the Father and source of all things, down to the meanest creature to whom He has given to have eternal life. And this was the object of His Resurrection from the dead. In fact what is meant is this; that whereas now our limited faculties only permit us to discern God through His Revelation of Himself as Man, there will come a time when this Revelation shall retire into the background, and men shall see God as He is. See Appendix I.

τὰ πάντα ἐν πᾶσιν. The restoration of God's kingdom over the moral and spiritual part of man was the object of Christ's Mission on earth, Matt. iii. 2, iv. 17, v. 3, 10, vi. 10, 33, and ch. xiii.; John iii. 5, 17; Rom. viii. 2, 4. This was to be brought to pass by means of the revelation of the Divine perfections in the Man Christ Jesus, John i. 14, xiv. 8—10; Col. i. 19, ii. 9. God was thus revealed to us, that we

might obtain fellowship with Him. See John xvi. 23—28; Rom. v. 2; Eph. ii. 18, iii. 12; Heb. x. 20. 'Therefore he is called the *door*, and the *way*, because by Him we are brought nigh to God.' Athanasius. And thus in the end each believer will have immediate and individual relations, not only with the Man Christ Jesus, but with the whole of the Blessed Trinity. See note on ch. xiii. 12. For *all in all*, see ch. xii. 6. Theodoret remarks that the same expression is used of Christ in Col. iii. 11. Cf. xiv. 23, xvi. 7, 13, 14; John xvii. 22, 23; 1 John ii. 24, iv. 13.

29. From hence to ver. 34 arguments are drawn from the practice of baptism for the dead and from St Paul's daily life of suffering, and the section winds up with an exhortation to greater holiness of life.

ἐπεί. Here and in ch. xiv. 16, the conclusion involved in ἐπεί seems to be derived from what follows, whereas in Rom. iii. 6, where it also ushers in a question, it clearly refers to what precedes. The sense here more nearly approaches to our 'again.'

οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. St Paul now abruptly changes the subject, and appeals to the conduct of Christians as a witness to their belief. This is again a passage of extreme difficulty, and it would be impossible to notice one tithe of the explanations which have been proposed of it. We will only touch on three: (1) the natural and obvious explanation that the Apostle was here referring to a practice, prevalent in his day, of persons permitting themselves to be baptized on behalf of their dead relatives and friends. This interpretation is confirmed by the fact that Tertullian, in the third century, mentions such a practice as existing in his time. But there is great force in Robertson's objection: 'There is an immense improbability that Paul could have sustained a superstition so abject, even by an allusion. He could not have spoken of it without anger.' The custom never obtained in the Church, and though mentioned by Tertullian, is as likely to have been a consequence of this passage as its cause. Then there is (2) the suggestion of Chrysostom, that inasmuch as baptism was a death unto sin and a resurrection unto righteousness, everyone who was baptized was baptized for the dead, i.e. for himself spiritually dead in trespasses and sins; and not only for himself, but for others, inasmuch as he proclaimed openly his faith in that Resurrection of Christ which was as efficacious on others' behalf as on his own. There remains (3) an interpretation suggested by some commentators and supported by the context, which would refer it to the baptism of trial and suffering through which the disciples of Christ were called upon to go, which would be utterly useless and absurd if it had been, and continued to be, undergone for the dying and for the dead (ver. 6, 18). The use of the present tense in the verb *baptized*, the close connection of the second member of the sentence with the first, and the use of the word 'baptized' in this sense in Matt. iii. 11 and Mark x. 38, 39, are the grounds on which this interpretation may be maintained. See Appendix II.

εἰ ὅλως. This is connected by the punctuation in the text (as well as in R. V.) with what follows, not (as A. V.) with what precedes.

τί καὶ βαπτίζονται. The repeated *τί καί* brings this clause into close connection with what follows, thus suggesting a closer relation between the present and the next verse than appears at first sight.

30. τί καὶ ἡμεῖς κινδυνεύομεν. Not only those who were daily being baptized for the dead witnessed to the universal belief among Christians in a resurrection, but the lives of daily peril in which St Paul and the other missionaries of the Gospel lived were sufficient evidence that they did not conceive all their hopes to be summed up in this life.

31. καθ' ἡμέραν ἀποθνήσκω. I am daily dying. Cf. Rom. vi. 3, 4, 11, vii. 24, viii. 13, 36; 2 Cor. i. 9, iv. 10—12; Gal. ii. 20, v. 24; Col. ii. 20, iii. 3, 5. The death of Christ was a death to sin, a death which must be imitated in His disciples by their putting all the sinful affections of their bodies to a lingering death. But such a task they would never be likely to undertake, but for the prospect of a Resurrection.

νὴ τὴν ὑμετέραν καύχησιν. *καύχησις* is the act of rejoicing, *καύχημα* that of which we boast, or the boast itself. Here we may either (1) take *ὑμετέραν your rejoicing concerning me*, in which case *ἣν ἔχω* must relate to the community of life and feeling there is among Christians (cf. 2 Cor. i. 14, iii. 3), or (2) *my rejoicing concerning you.* See Winer, Pt III. § 22, 7, and cf. ch. xi. 20. The latter is preferable. For St Paul not only adds *ἣν ἔχω*, which would naturally imply that the rejoicing was his, but it was to this daily dying that he attributes his success in founding the Corinthian Church, a legitimate ground, as he repeatedly said, for boasting. See ch. iv. 15, ix. 2, 15; 2 Cor. i. 12, 14, iii. 2, iv. 5—15, vi. 4, x. 13—18, xi. 18—xii. 12.

32. κατὰ ἄνθρωπον. From a purely human point of view, one bounded entirely by the horizon of this world, and excluding the idea of another life. Cf. ch. iii. 3, and Rom. iii. 5; Gal. i. 11, iii. 15. Cf. Soph. *Aj.* 761 *βλαστὼν ἔπειτα μὴ κατ' ἄνθρωπον φρονῇ.* Also line 777.

ἐθηριομάχησα. This word and its derivatives became the technical expressions for men contending with beasts *in the amphitheatre.* The point of the Apostle's allusion can hardly be missed by any one who reads Acts xix. 29, 30. He did not 'adventure himself' in the theatre it is true. But none the less was his experience a *θηριομαχία.* Ignatius, *Ad Romanos* 5, *δεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτων τάγμα.* Also 2 Tim. iv. 17; Ps. xxii. 20, 21, xxxv. 17.

τί μοι τὸ ὄφελος; What is the *use* of it? as we should say.

εἰ νεκροὶ οὐκ ἐγείρονται. The best later editors, following Chrysostom, place the note of interrogation *before* this passage. The whole will then run thus, **If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead rise not, let us eat and drink &c.**

φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. These words are quoted from Is. xxii. 13. They agree with the LXX. but whether they are an independent translation or not is uncertain. 'With our

hopes of immortality gone, the value of humanity ceases' and life becomes not worth living. 'Go, then, to the sensualist. Tell him that the pleasure of doing right is a sublimer existence than that of self-indulgence. He will answer you..."The victory is uncertain, present enjoyment is sure."...Do you think you can arrest that with some fine sentiment about nobler and baser being? Why, you have made him out to be base yourself. He dies, you tell him, like a dog. Why should he live like an angel?...The instincts of the animal will be more than a match for all the transcendental reasonings of the philosopher.' Robertson. Observe the present instead of the future in *ἀποθνήσκομεν*, implying not the future act, but the present liability.

33. **φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί.** Perhaps the nearest approach to this in English is **bad company corrupts good habits.** This passage is taken from the *Thais* of Menander, and like Acts xvii. 28 and Tit. i. 12, shews that St Paul was familiar with classical literature.

34. **ἐκνήψατε δικαίως.** 'The aor. marks the sudden momentary occurrence of the awakening.' Meyer. *ἐκνήφειν* signifies to arise from the stupefaction of a slumber produced by over-indulgence. Cf. ch. vi. 11, xii. 2. *δικαίως*, literally **righteously,** may either mean (1) as is just and proper, or (2) to what is just and proper, or (3) as in our version, *so as to become righteous.* The Vulgate renders by *justi*, Wiclif by *juste men.* Tyndale *truely*, Luther *recht* (i.e. *rightly*, *properly*), Calvin *juste.* Diodati has *giustamente.* De Sacy follows the Vulgate.

καὶ μὴ ἁμαρτάνετε. The change of tense marks the transition from the sudden act to the continuous state. The present here (see also vv. 32, 35) is used of habitual condition.

ἀγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν. The expression is remarkable; *some have ignorance of God.* So Wiclif. Cf. ch. xiv. 38. As there were some among them who denied the resurrection, so there were some who were ready to pervert such denial to every form of fleshly indulgence. See Phil. iii. 18, 19; 2 Pet. ii. 10, 18—22; Jude 4, 7, 8, 10.

πρὸς ἐντροπὴν ὑμῖν. To shame you. *To reuerence*, Wiclif, following the Vulgate. *To youre rebuke*, Tyndale. *Ad pudorem incutiendum*, Calvin. St Paul was usually very anxious to spare the feelings of his converts (2 Cor. i. 23, ii. 3). But when the question was of making shipwreck of Christian purity, he had no such scruples. See 2 Cor. vii. 9, xii. 20, xiii. 2, 10.

35. **ἀλλὰ ἐρεῖ τις.** We now proceed from the *fact* of the resurrection to its *manner*, a question which the Apostle discusses as far as ver. 51, where he begins to treat of its *result*. The steps of the argument are as follows. The seed dies before it comes up. God then gives it a body according to the law of its life, and different bodies to different seeds (vv. 35—38). This diversity exists among animals (ver. 39), and in the heavenly bodies (vv. 40, 41). Next we enter upon the contrasts between the present and the future life (vv. 42—44), as

resulting from the relation of each life to its prototype (vv. 45—49). The transition from the present to the future life will be the result of a wondrous *change* (vv. 50—53).

ποίῳ δὲ σώματι. It was the doctrine of the Resurrection of the *body* which was the stumbling-block of many hearers of the Gospel. Estius remarks that the Pharisees taught that men would rise again with bodies possessing in every respect the same functions as those in which they were laid in the grave. This was a difficulty to many, especially to the Sadducees. See Matt. xxii. 23—33. To remove these difficulties St Paul now explains the nature (*ποῖος*) of the Resurrection body, and of the process whereby it is brought into being.

36. ἄφρων. Literally, **O man without understanding.** *Insipiens*, Vulg. *Unwise man*, Wiclif. The stronger term *fool* (*μωρός*) (except in ch. iii. 18, iv. 10) seems in the Scriptures to imply *moral* as well as intellectual error.

σὺ ὃ σπείρεις. The word *thou* is emphatic: 'Thou who art mortal and perishing.' Chrysostom. 'The force or emphasis may be gathered thus. If God doth give a body unto that seed which *thou* sowest for thine own use and benefit, much more will the same God give a body unto the seed which He himself doth sow.' Dr J. Jackson. Or better perhaps, 'You can see this yourself. You are accustomed to observe the sowing of seed. And you see that before it rises again it invariably dies.'

οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ. 'Thus what they made a sure sign of our not rising again he makes a proof of our rising.' Chrysostom. Cf. John xii. 24. It is a law of the spiritual as well as the natural world that decay is the parent of life. From the Fall came corruption, from 'the likeness of sinful flesh' a new and higher life. Humanity died to sin in Christ: it arose again to righteousness in Him.

37. καὶ ὃ σπείρεις. 'There are two parts in this similitude: first that it is not wonderful that bodies should arise again from corruption, since the same thing happens in the case of the seed; and next that it is not contrary to nature that our bodies should be endowed with new qualities, when from naked grain God produces so many ears clothed with a wonderful workmanship.' Calvin. Tyndale renders, *And what sowest thou?*

οὐ τὸ σῶμα τὸ γενησόμενον. 'The same, yet not the same. The same, because the essence is the same; but not the same, because the latter is the more excellent.' Chrysostom. The identity of the body does not depend upon its material particles, because physicists tell us that these are in a continual flux, and that in the course of seven years every material particle in the body has been changed. Personal identity depends upon the principle of continuity. The risen body arises out of that which has seen corruption, in the same way as the plant out of its germ. The length of time that elapses is nothing to Him to Whom 'a thousand years are but as one day.' But as the seed is to all appearance very different to the plant which arises from it (although science tells us that it contains that whole plant in minia-

ture); as the Body of Jesus after His Resurrection was endowed with many strange and new qualities (John xx. 19, 26) so as often to be unrecognizable by His disciples (Luke xxiv. 16, 31, 37; John xx. 14, xxi. 4) though yet it was the same body (Luke xxiv. 39, 40; John xx. 20, 27); so we learn that the body we sow in the grave is 'not that body that shall be,' but that the resurrection body—the spiritual body, as St Paul calls it—while it exhibits visible and unequivocal signs of its connection with the body out of which it has arisen, will be possessed of many wondrous faculties which are denied to us here. See notes on next verse and on ver. 42—44, and cf. Rom. viii. 11; Rev. xxi. 4.

38. **καθὼς ἠθέλησεν.** Literally, **as He willed.** Cf. ch. xii. 11 (where however the word is not the same in the Greek). 'Life even in its lowest form has the power of assimilating to itself atoms.' Robertson. And these are arranged and developed according to the law that God has impressed on each seed.

ἴδιον σῶμα. The omission of the article of the rec. text gives a more vivid sense, **and to every seed a body of its own.** 'That body with which it is raised may be called its own body, and yet it is a new body. It is raised anew with stem and leaves and fruit, and yet all the while we know that it is no new corn: it is the old life in the seed reappearing, developed in a higher form.' Robertson.

39. **οὐ πᾶσα σάρξ.** The same principle is now applied to animate which has been applied to inanimate nature. There are different varieties and forms of bodily life (*σάρξ*). The Apostle in this and the two following verses lays down the doctrine (see note on ver. 42) that the life hereafter will depend in every way upon the life here; that the body raised will correspond to the body sown; that the character impressed upon it during this life will remain with it throughout eternity. And this not merely in the broad general distinction between good and bad (see Gal. vi. 7, 8), but in the minuter shades of individual character.

40. **καὶ σώματα ἐπουράνια.** The principle is now further extended to the heavenly bodies, and another argument thus drawn from the close analogy which subsists between the kingdom of nature and the kingdom of grace. Meyer, De Wette, and Alford consider the heavenly bodies to be those *of angels*. But we nowhere read of angels having bodies, though we read of their assuming visible forms. Chrysostom refers the phrase to the resurrection bodies. This is unquestionably the meaning of *ἐπουράνιος* in ver. 48: but here it would seem to be in more strict opposition to *ἐπίγειος*, *that which exists on the earth*, since the Apostle refers to the sun, moon, and stars as 'heavenly bodies' in the next verse.

ἀλλὰ ἑτέρα μέν. The celestial body is superior to the terrestrial. In like manner, and to a similar extent, shall the risen body surpass the present human organism.

41. **ἄλλη.** The change from *ἑτέρα* is not without its meaning. The glory of the various celestial bodies is the same in kind but differ-

ent in degree. The glory of heavenly and earthly bodies is different in kind. So in ver. 39.

δόξα ἡλίου. The argument is pushed a step farther. The celestial bodies are not all alike. They differ in beauty and excellency. And so to all eternity it shall be true of men raised and in possession of their heavenly bodies, that 'one star differeth from another star in glory.' So Chrysostom on ver. 38. 'Augustine elegantly says, "splendor dispar: coelum commune."' Wordsworth. An erroneous interpretation of Matt. xx. 10 has led some to the conclusion that all rewards shall be exactly alike in the world to come. As the Apostle here shews, the analogy of nature makes against this in every way. And the passage just cited has reference not to the equality of *rewards*, but of the principle on which such rewards are given. The labourer is rewarded, not for length of service, but for the spirit in which that service has been rendered.

42. οὕτως καὶ ἡ ἀνάστασις. The fact is now plainly stated that all shall *not* possess the same degree of glory in heaven. *οὕτως*, i.e. as has been before stated. But St Paul goes on to deal less with the fact than with the manner in which the fact is accomplished.

σπείρεται ἐν φθορᾷ. Cf. Rom. viii. 21; Gal. vi. 8; Col. ii. 22; 2 Pet. i. 4 for *φθορά*. And for *ἀφθαρσία* see Rom. ii. 7; Eph. vi. 24; 2 Tim. i. 10, and Tit. ii. 7. The English version in the first and third of these passages renders by *immortality*, in the second and fourth by *sincerity*.

43. σπείρεται ἐν ἀτιμίᾳ. The dishonour is, of course, corruption, with its revolting accompaniments. What the glory will be we may learn, to a certain extent, from the Transfiguration of our Lord, and from the account of the majesty and splendour of His Resurrection-Body in Rev. i. 13—16. Cyril of Jerusalem, after citing Daniel xii. 3 and Matt. xiii. 43, goes on to say that 'God, foreseeing the unbelief of man, gave to the smallest of worms to emit beams of light, that thereby might be inferred what was to be looked for in the world to come.'

σπείρεται ἐν ἀσθενείᾳ. What *ἀσθένεια* means we scarcely need to inquire. Decay of strength and vitality, ending in the absolute powerlessness of death, is the destiny of the body which is to be laid in the grave. But when it is raised, not only can it never be subject to the same weakness again, but it will be endowed with new faculties, as superior to those of the former body as those of the plant are to those of the seed. For *δύναμις* see i. 18.

44. ψυχικόν. See ch. ii. 14. The *σῶμα ψυχικόν* is the body accommodated to, and limited by, the needs of the animal life of man. Man possesses a spiritual life through union with Jesus Christ, but his present body is not adapted to the requirements of such a life. It is called a 'body of death,' Rom. vii. 24 (in the A. V. 'the body of this death'). 'The corruptible body (Wisd. ix. 15) presseth down the soul,' and we groan under its weight, and look earnestly forward to its redemption (Rom. viii. 23; 2 Cor. v. 2, 4).

But the spiritual body will not only be a body in which the spiritual principle dominates the whole organism (Theodoret), but it will be adapted to the needs of that principle, and therefore will be possessed of powers hitherto unknown. So Chrysostom. See also last note and 2 Cor. v. 1, 'we have *in the heavens* a house not made with hands.' 'The earthly and celestial body are not identical, but not absolutely different; the elements of the former are employed in the formation of the latter, the operation of Christ in believers gradually transforms the one into the other.' Olshausen. This remark, however, leaves out of sight the fact that however gradual the transformation of the natural man into the spiritual man in this life, it is completed by a process which is *not* gradual, namely, the Resurrection.

εἰ ἔστιν σῶμα ψυχικόν. The rec. reading (see Critical Note) is the more easy to understand, but perhaps it is for that very reason that it has been substituted for the other. If it be accepted the passage is a simple assertion of the existence of a spiritual as well as of a natural body. If we prefer the text, it affirms that the life spiritual of necessity demands a proper vehicle as much as the life natural; that if the latter has—and we see that this is so—a body corresponding to its demands, it follows that the life spiritual will have one also.

45. γέγραπται. In Gen. ii 7. This applies only to the first part of the verse. But did not St Paul know that the words had been uttered, and would one day be recorded, which make it true also of the second part? See John v. 21, vi. 33, 39, 40, 54, 57, xi. 25. The citation is from the Hebrew.

ἐγένετο. Became *a living soul.* *ψυχή* is translated indifferently by *life* and *soul* in the A. V. As instances of the former see Matt. x. 39, xvi. 25; of the latter, Matt. x. 28, xvi. 26. We must not press this so far as to say that before Christ came man had *no πνεῦμα* or spiritual nature (though the Hebrew word corresponding to *πνεῦμα* is noticeably absent in Gen. ii. 7), but we are justified in saying that until Christ recreated and redeemed humanity the higher nature existed only in a rudimentary state, in the form of an aspiration after higher things, and that it was overborne and subjected by the lower, or animal nature. 'Adam was therefore "a living soul," that is, a natural man—a man with intelligence, perception and a moral sense, with power to form a society and to subdue nature to himself.' Robertson.

ὁ ἔσχατος Ἀδάμ. So called because Christ was a new starting point of humanity. Thus to be in Christ is called a 'new creation,' 2 Cor. v. 17 (cf. Gal. vi. 15). He is called the '*new man*,' 'created after God in righteousness and holiness,' Eph. iv. 24; Col. iii. 10, Whom we are to 'put on,' Rom. xiii. 14; Gal. iii. 27. 'For being from above and from heaven, and God by nature and Emmanuel, and having received our likeness, and become a second Adam, how shall He not richly make them partakers of His Own Life, who desire to partake of the intimate union effected with Him by faith? For by the mystic blessing we have become embodied into Him, for we have been made partakers of Him by the Spirit' Cyril of Alexandria. See Tertullian *De Res. Carnis* c. 49 'Nam et supra novissimus Adam dictus, de

consortio substantiae commercium nominis traxit, quia nec Adam ex semine caro quod et Christus.'

πνεῦμα ζωοποιοῦν. See texts quoted under *γέγραπται*, and last note; also Rom. vi. 11; 2 Cor. iii. 6, 17; Eph. ii. 5; Col. ii. 13, iii. 4. 'He does not call the second Adam a "*living* spirit," but a *life-giving* one; for He ministers the eternal life to all.' Theodoret. The word '*quickening*' means *that which gives life*, as we speak of the '*quick* and the dead' in the Creed. The idea of activity to which the word *quick* and its derivatives is now confined, comes from its original ideal of life. We use the word *lively* in a similar manner. The word is really kindred to the Latin *vivus* and the French *vie*.

46. ἀλλ' οὐ πρῶτον. See note on ver. 23. 'The law of God's universe is progress.' Robertson. His whole lecture on this passage will repay study. He shews how the Fall was an illustration of this law, a necessary consequence of a state of mere natural life; a 'step onward,' if for the time 'downward.' He traces it in the history of nature and of nations, and finally applies it to individuals, and shews how our natural feelings and affections are the sources of our spiritual ones; how the moral life, the fulfilment, that is, of the law of our being as discerned by natural religion, the living up to the light we have (cf. Rom. ii. 14), leads up to the spiritual life, and how temptation and sorrow, themselves the fruit of a state of things undeveloped and incomplete, are necessary elements in the formation of the perfect, the spiritual man. Cf. Heb. ii. 10. Thomas Aquinas remarks how the law holds good in nature, even of one and the same being, that what is imperfect precedes what is perfect.

47. χοϊκός. *χοϊκός* from *χοῦς*, dust, is an allusion to the 'dust of the ground' in Gen. ii. 7; in the LXX. *χοῦς*.

ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ. The law of progress, above referred to, is illustrated by the creation of the second man. The first man was 'dust of the ground,' and God breathed a breath of life into his soul. But the second man is not created anew altogether, but takes the first man as the starting-point of the new life. By the agency of the Holy Spirit Jesus Christ took our flesh in the womb of the Blessed Virgin, being a new creation, but not *directly* from heaven. See note on vv. 21, 45. This passage bears a strong resemblance to John iii. 31; and in the reading we have followed the resemblance is even stronger than in the rec. text. John iii. 3 may also be compared.

48. οἷος ὁ χοϊκός, i. e. Adam. Man, when united to Christ by faith, partakes of *both* natures. He is liable, therefore, still to the weakness and infirmities of the former. 'This infection of nature doth remain, yea in them that are regenerated.' Art. IX. And this they must bear to the end. They must be subject to the law of the natural order of things, before they attain fully to the law of the spiritual order. They must receive the wages of sin, namely, death. But, possessing faith in Christ, they possess the imperishable principle of life.

οἷος ὁ ἐπουράνιος, i.e. Christ. 'When that which is perfect is come, then that which is in part shall be brought to an end.' 'Mortality

shall be swallowed up of life': the old Adam shall be done away in Christ. Cf. Phil. iii. 20, 21.

49. **τὴν εἰκόνα.** The *image* or *likeness*. In this present life we are like Adam: in the next we shall be like Christ, cf. Rom. viii. 29; 2 Cor. iii. 18; Phil. iii. 21; Col. iii. 10; 1 John iii. 2.

φορέσωμεν. We might have been disposed to suspect that here, as in many other places, the doctrinal statement of the Apostle has been fastened upon by divines, and made use of for hortatory purposes, and that the hortatory reading has crept into the text. But it is impossible to evade the almost unanimous testimony of the MSS. and Vss. here (see Critical Note), backed as they are by the express authority of so early a writer as Tertullian, who twice (*Adv. Marc.* v. 10, and *De Res. Carnis* c. 49) declares that the verb is imperative, and in the first passage also remarks that it is not indicative. Therefore we must explain that St Paul warns the Corinthians to become heavenly minded in this life so that they may not fail of being conformed to the Divine image at last. Theodoret, however, states, equally expressly, that in his Syrian text the verb is here in the indicative.

50. **τοῦτο δέ φημι.** The *δέ* here must receive the adversative sense. 'On the other hand, I must remind you of this.' We enter now upon a new phase of the argument. The image of the heavenly is not merely added to, it replaces the image of the earthy. The present constituents of our natural bodies will form no part of our spiritual organization. There must be change, even (ver. 51) in the case of those who are not compelled to undergo death. Not that the essential principle of life which animates the body will be changed, but its relations to things external will be largely modified.

σάρξ καὶ αἷμα...οὐ δύναται. It is not the material particles of our body which endure for ever. *They* are subject to corruption and dissolution. It is the spiritual principle of life which abides, and like the seed, attracts to itself such material particles as shall serve it for a suitable habitation. (See notes on vv. 37, 38.) The early heretics mentioned above, ver. 12, caught eagerly at this verse as disposing of the idea of a material resurrection. But the early Fathers of the Church shewed conclusively that it was not to be so understood. They cited Luke xxiv. 39 to prove that Jesus Christ had 'flesh and bones' after His Resurrection. And we may observe, moreover, that in St Paul's language 'flesh and blood' stood for our ordinary humanity, as distinguished from everything of a spiritual nature. See John vi. 63; Rom. viii. 1—10; Gal. i. 16; Eph. vi. 12. If we read *δύναται* we must suppose the singular is used because *σάρξ* and *αἷμα* are so intimately connected in one being. But it is possibly a copyist's error.

οὐδὲ ἡ φθορά. An additional proof of what has just been stated. Our ordinary flesh and blood is by its very nature destined to corruption. It is not with *such* flesh and blood that we can become partakers of the incorruptible life.

51. μυστήριον. See note on ch. ii. 7, iv. 1. Human reason unaided is of course incapable of arriving at the truth on a point like this.

πάντες οὐ κοιμηθησόμεθα. There seems little reason to doubt that the reading of our version is the true one. The others have probably arisen from the fact that St Paul and his contemporaries *did* sleep. But he was obviously under the impression (see 1 Thess. iv. 17)—an impression in no way surprising, even in an inspired Apostle, when we remember Mark xiii. 32—that the coming of Christ would take place during his life-time, or that of some at least of those whom he addressed. Estius gives *six* reasons against the received reading of the Vulgate, of which two appear by themselves to be conclusive. First, that the reading 'we shall *not* all be changed,' is not suited to the words 'in a moment, in the twinkling of an eye' which follow; and next, that this reading is in direct contradiction to the words 'we shall be changed' in the next verse. To these, however, a third may be added, namely, that to read 'we shall *not* be changed' is to contradict the whole drift of the argument.

πάντες δὲ ἀλλαγησόμεθα. 'For we who have gone to rest in faith towards Christ, and have received the earnest of the Spirit in the time of our corporeal life, shall receive the most perfect favour and shall be changed into the glory which is of God.' Cyril of Alexandria (on John x. 10). See Phil. iii. 21.

52. ἐν ἀτόμῳ. The literal meaning of the word here used is, *that which is so small as to be actually indivisible.*

ἐν ῥιπῇ ὀφθαλμοῦ. Some MSS. read ῥοπῇ for ῥιπῇ, i.e. the *downward motion* of the eyelid (literally, *the inclination of the scale*), for the rapid movement suggested by the word *twinkling*. The latter suits the context best. Cf. Soph. *El.* 106 παμφεγγεῖς ἄστρων ῥιπάς.

ἐν τῇ ἐσχάτῃ σάλπιγγι. Some have referred this to the last of the seven trumpets in Rev. viii.—xi. See especially Rev. x. 7. But this cannot be, since the visions recorded in that book had not yet been seen. It must therefore mean the trumpet which will sound on the last day. Cf. Matt. xxiv. 31 and 1 Thess. iv. 16.

σαλπίσει. This form is found also Matt. vi. 2; Rev. viii. 6—13, &c. The usual classical form is σαλπίγξει. For the impersonal verb see Winer, § 58.

καὶ ἡμεῖς ἀλλαγησόμεθα. ἡμεῖς is emphatic; we who are alive and remain, 1 Thess. iv. 17. Therefore the Apostle here expresses once more his belief that he will be alive at the coming of Christ; for, 'since the last times were already come, the saints expected that day from hour to hour.' Calvin.

53. δεῖ γὰρ τὸ φθαρτὸν τοῦτο. The Apostle has just said that 'flesh and blood cannot inherit the kingdom of God.' He now explains in what sense these words are to be taken. There is a sense in which the mortal body is not destroyed entirely and created again. 'Change,' says Tertullian, 'must be dissociated from all idea of destruction. For change is one thing, destruction another.' The

body receives an addition of qualities which it did not possess before. It is 'clothed upon' with immortality. That which was corruptible is now freed from all liability to corruption ('sanctified and cleared from all impurity.' Irenaeus). That which is mortal is swallowed up, and disappears in the vastness of the life which knows no end. That is to say, there is a principle not only of personal, but even of physical identity which is retained, even as our Lord's Body retained the marks of His crucifixion, but the material particles of the body are in no wise necessary to that identity. See Introduction, p. 22, notes on vv. 37, 38, 50, and 2 Cor. v. 4.

54. The concluding words of this chapter relate to the *effects* of the Resurrection, the destruction of death, the abolition of its attendant terrors, sin and the law, coupled with the assurance that our labours and toils while the conflict with evil was yet undecided shall not have been in vain.

κατεπόθη ὁ θάνατος εἰς νῖκος. Cf. 2 Cor. v. 4. The literal translation of Is. xxv. 8, of which these words are a translation, is, 'He hath swallowed up death for ever.' The LXX. translates *ἰσχύσας* instead of *εἰς νῖκος*. But it frequently translates the Hebrew word by *νῖκος*, following the analogy of kindred Chaldee and Syriac words which have that meaning. The verb, in the perfect tense in the Hebrew, as speaking of the fixed purpose of God, is here rendered by the aorist, but probably as relating to the instantaneous nature of the change by which that purpose is to be realized.

55. **ποῦ σου θάνατε τὸ νῖκος;** Neither the LXX. nor Hebrew of Hos. xiii. 14 are followed in this quotation. The latter has, 'I will be (where are, R. V.) thy pestilences, O death, I will be (where is, R. V.) thy destruction, O Hades' (or 'grave,' for the Hebrew Sheol is used in both senses). The LXX. version is *ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ᾅδη;* So that the probabilities seem to be in favour of the alteration in the rec. text of St Paul's words (1) by the substitution of *ᾅδη* from the LXX., and (2) by the transposition of *κέντρον* and *νῖκος* so as to agree with the next verse.

ποῦ σου θάνατε τὸ κέντρον; Bishop Wordsworth suggests that the text was altered from a fear lest the passage should give any countenance to the idea of a god of the shades below, known to the Greeks by the name of *Hades*. But in later Greek and in the Septuagint its use to denominate the condition of departed spirits was well established.

56. **ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.** That the sting of death is sin is very easy to understand. It is not so easy at first sight to understand the introduction here of St Paul's favourite doctrine that the strength of sin is the law. But a reference to the strict meaning of *δύναμις* (which is often explained as if it were equivalent to *ἰσχύς*) and a due consideration of the connection of this and the following verse, may help to indicate the Apostle's meaning. *δύναμις* means (see note on i. 18) the capacity or faculty which enables us to do things. Thus the *δύναμις τῆς ἁμαρτίας*, that which gives sin its power to afflict or condemn, is the perfect law of an all-holy God. Every sinner has trans-

gressed that law, and knows that he has done so, and is liable to the consequent penalties. That which takes away this sentence of condemnation, which robs sin of its power to disquiet us, is the fact that sin has been vanquished and the law fulfilled by Jesus Christ, in Whom we have learned to live by faith, and whose victory over all evil has been worked out in us also, by His condescending to dwell in us by His Spirit. See next note.

57. τῷ διδόντι ἡμῖν τὸ νῖκος. This sense of having transgressed that righteous law need disturb us no longer. Our shortcomings have been fully atoned for by the Life and Death of Jesus Christ and by our participation first in that Death, and next in that Life. The mortal part of us must pay the penalty due to sin (Rom. vi. 23), but the spiritual part remains unaffected by that punishment, because it is united to Him Who has fulfilled the law, has taken our condemnation upon Himself, has acknowledged its justice on our behalf, and has enabled us through fellowship with Him to attain to the victory over evil which He Himself has attained. To that spiritual part God 'giveth a body as it pleaseth him,' and to every man a body of his own. See ver. 38. *διδόντι* is usually explained as referring to the *certainty* of the gift. But it is perhaps better to refer it to its *continuousness*. He *is now* giving us the victory, and therein we have an earnest of its future endurance. Cf. 1 John v. 4, 5; Rev. ii. 7, &c.

58. ὥστε, ἀδελφοί μου ἀγαπητοί. The aim of St Paul is always practical. Even this magnificent passage comes to what from a merely oratorical point of view is a somewhat tame conclusion, a conclusion however which, regarded from the point of view of Christian edification, is full of beauty. 'Be not weary in welldoing,' the Apostle would say. 'Labour on in faith and courage till life comes to an end. For your life is hid with Christ in God; and therefore your efforts and struggles here are not thrown away. Not one of them shall be lost sight of before the Eternal Throne.' We may compare the ending of the magnificent Psalm xc., which is ascribed, and as far as internal evidence goes, not without reason, to Moses.

CHAPTER XVI.

2. σαββάτου ABCDEFG Vetus Lat. Vulg. Peshito. Rec. *σαββάτων.*

7. ἐλπίζω γάρ. So all the uncials but KL (which with rec. read *δὲ* for *γάρ*) and all the principal Vss.

ἐπιτρέψῃ ℵABC Vetus Lat. Vulg. Rec. *ἐπιτρέπῃ* with DEFG.

17. ὑμέτερον BCDEFG. *ὑμῶν* Rec. with ℵA.

19. Πρίσκα ℵB and some copies of Vulg. *Πρίσκιλλα* ACDEFG Vulg. (auth.) Peshito.

22. [*Ἰησοῦν Χριστόν*] after **κύριον**, rec. with DEFG Vetus Lat. Vulg. Peshito. Text ℵABC.

23. [*Χριστοῦ*] after **Ἰησοῦ**, ACDEFG Vetus Lat. Vulg. Peshito. Text ℵB.

24. Rec. adds *ἀμήν* at end with ℵACDE Vulg. Peshito. Text BF.

Ch. XVI. 1—24. Sundry practical Directions. Conclusion.

1. **περὶ δὲ τῆς λογίας.** The same subject is mentioned in ch. viii., ix. of the second Epistle. The disorganized state of Judaea at this time, as described in the pages of Josephus, may account for the systematic efforts which were then being made throughout the Gentile Churches for the aid of the Churches of Judaea. This collection is mentioned in Rom. xv. 26, written after the Apostle's arrival at Corinth. Another reason for this Gentile liberality is given there. Jerusalem was the source whence all the blessings of the Gospel had flowed. It was fitting that some recompense, however inadequate, should be made. Cf. ch. ix. 11. St Paul says here that he had instructed the Galatian Churches to send their contribution, and in Gal. ii. 10 we find that it was a special matter of agreement between himself and the other Apostles that he should 'remember the poor,' i.e. of the Church at Jerusalem. St Luke does not mention the collection in its proper place in the Acts, but the incidental reference to it in a speech made long after by the Apostle, and recorded in Acts xxiv. 17, is adduced by Paley in his *Horae Paulinae*, as a remarkable instance of undesigned agreement between this Epistle and the narrative in the Acts, and as strong evidence of the authenticity of both.

εἰς τοὺς ἁγίους. The 'poor saints' (see for *saints* note on ch. i. 2) at Jerusalem mentioned in Rom. xv. 26.

ὥσπερ διέταξα. As I gave order. This order could not have been given when St Paul last visited the Galatian Churches, for though (see Paley, *Horae Paulinae*) they are the last Churches he is recorded to have visited, that visit took place nearly three years previously (Acts xx. 31, cf. xix. 10, 21, 22), but either in some visit not recorded, or more probably by letter or message. The Corinthians had received their instructions a year before the date of the second Epistle (2 Cor. viii. 10, ix. 2), and therefore several months before the first was written. Were those instructions given in 'the Epistle' mentioned in ch. v. 9?

Γαλατίας. A portion of Asia Minor, between Cappadocia and Bithynia, to which the Gauls who overran Europe and Asia in 279 B.C. were ultimately reduced.

2. **κατὰ μίαν σαββάτου.** This verse, Acts xx. 7, and Rev. i. 10, are the only passages in Scripture which notice the practice, universal among Christians, of observing the day of the Lord's Resurrection. But though it is clear enough, from other evidence, that the Christian

Church was from the first accustomed to meet for worship on the first day of the week, it cannot (see note on next verse) be inferred from this passage. The rec. σαββάτων has given rise to Tyndale's rendering *in some saboth daye*, and Calvin's *on one of the sabbaths*.

παρ' ἑαυτῷ. At home. *Apud se*, Vulg. Not, as is generally supposed, in the assembly. 'He does not say "bring it at once," lest the giver should be ashamed of the smallness of his contribution, but first lay it up by thyself, and when it is worthy of collection, then bring it.' Chrysostom. This Father mentions a custom prevalent in his time of placing a small box by the bed-side into which an offering was to be put whenever prayer was made.

θησαυρίζων, treasuring up.

ὅ τι ἂν εὐοδῶται. Literally, **in whatsoever he may be prospered,** not, as A.V., *as God hath prospered him*. εὐοδῶμαι means literally to *have an easy journey*. See Rom. i. 10; 3 John 2. Hence it comes to mean generally *to prosper*. The feeling of brotherhood between men of different nationalities, and widely separated from one another, which this precept was calculated to strengthen, was altogether the creation of the Gospel. This age has seen a vast extension of it.

ἵνα μή. The Greek is somewhat stronger than the A.V. in the emphasis it gives to the undesirableness of delaying the collection until St Paul's arrival.

3. δι' ἐπιστολῶν. Most modern editors punctuate so as to connect δι' ἐπιστολῶν with what follows. So Chrysostom, and also Wiclif. St Paul would give letters of commendation (cf. Acts xviii. 27; Rom. xvi. 1; 2 Cor. iii. 1) to the bearers of the Corinthian contribution. The A.V., following the Vulgate and Tyndale, connects the words with δοκιμάσητε. It is worthy of notice (1) that while on matters of grave moment St Paul gives authoritative directions to the Churches he has founded, on matters of lesser consequence he prefers to leave them free to govern themselves; and also (2) that as Chrysostom remarks, he is very anxious to avoid even the possibility of a charge of dishonesty in money matters, and therefore he will not undertake the custody of the money himself. Cf. ch. ix. 18, 19; 2 Cor. xi. 7—9, xii. 16—18.

χάριν. Grace. As Estius says, St Paul studiously refrains from using the word *alms*.

4. τοῦ κἀμὲ πορεύεσθαι. See Mr Carr's note on Matt. ii. 13. Not only would St Paul avoid all possibility of accusation, but it was fitting that those who had collected the money should have the satisfaction of presenting it. Such minute touches as these display to us the tact and polish of the true Christian gentleman, a character unknown to the world until the Word made Flesh came among us. See 2 Cor. viii. 19, 20.

5. ὅταν Μακεδονίαν διέλθω. **When I have passed through Macedonia.** Here the Apostle announces his resolution to change his purpose previously intimated—whether in the lost Epistle, or in some other manner, it is impossible to say—of coming first to Corinth, passing on to Macedonia, and returning to Corinth. See 2 Cor. i. 15, 16. The reason of this change of purpose is given in 2 Cor. i. 23, ii. 1, vii. 8—12, xii. 20, 21, xiii. 2, 10. For the imputations cast upon the Apostle in consequence, see 2 Cor. i. 17.

Μακεδονίαν γὰρ διέρχομαι. **For I intend to pass through Macedonia.** This use of the present to indicate a purpose is not uncommon; see John xiv. 18, xvi. 28, xx. 17, &c. The translation *I am passing through Macedonia* has led to the incorrect subscription of the Epistle in the A.V., which states that the Epistle was written at Philippi. This, however, is directly negatived by ver. 8. See Introduction.

6. πρὸς ὑμᾶς. Observe the combination of two constructions. 'I shall come to you and abide with you.'

τυχὸν παραμενῶ. **Perhaps I shall abide.** The Apostle (Acts xx. 3) was enabled to carry out this half promise.

παραχειμάσω. The navigation of the Aegaean was dangerous in winter (Acts xxvii. 9, 12).

προπέμψητε. 'The recognized word for helping forward on a journey or on a mission.' Stanley. See Acts xv. 3, xx. 38, xxi. 5; Rom. xv. 24, and ver. 16.

7. οὐ θέλω γάρ. For the reason of this, see passages cited on ver. 5. St Paul feared that he might have to adopt some strong measures against those who resisted his authority, and he was anxious to remain long enough to remove any feelings of resentment his course of action might have produced.

ἐὰν ὁ κύριος ἐπιτρέψῃ. See James iv. 15, and cf. ch. iv. 19 and Heb. vi. 3.

8. ἕως τῆς πεντηκοστῆς. Observe the minute, yet undesigned agreement of this passage with the narrative in the Acts. We find (Acts xix. 21) that St Paul had decided on visiting Greece some time before he was able to set out; that he sent Timothy to Macedonia (Acts xix. 22), whence (see ver. 10, and cf. ch. iv. 17) it was intended that he should proceed to Corinth; and that the 'many adversaries' of the next verse (cf. Acts xix. 23—41) hindered the Apostle from following him as soon as he had intended.

9. θύρα. The use of the word *θύρα* in the sense of opportunity in the N.T. is noticeable. And it is further remarkable that it is not confined to any one writer. See 2 Cor. ii. 12; Col. iv. 3; Acts xiv. 27; Rev. iii. 8.

καὶ ἐνεργής. This, combined with *θύρα*, is a somewhat bold metaphor. The *result* of the opportunity is here taken in conjunction with the opportunity itself. *ἐνεργής* is used in Classical Greek for *productive*, as for instance Xen. *Oec.* IV. 8 *ἐνεργὸν* (for the later *ἐνεργῆ*) *οὖσαν τὴν γῆν καὶ πλήρη δένδρων.* Here, however, we in

English might say not altogether incorrectly, **an effective opportunity**, i.e. an opportunity for acting effectively. We may observe here also how these words of the Apostle corroborate Acts xix. 19, 20.

10. ἐὰν δέ. As in A.V. **Now if.**

ἔλθῃ Τιμόθεος. See note on iv. 17. The question whether Timothy arrived at Corinth before the Apostle, or whether he was detained in Macedonia until St Paul came thither, is one which admits of no certain decision. Dean Alford thinks Timothy arrived there first, and supports his view by the considerations, (1) that his mission is announced in terms too precise to be lightly given up, and (2) that its abandonment would have exposed the Apostle to an additional charge of inconsistency of which we never hear. But, on the other hand, it is remarkable that while we hear a good deal in the second Epistle of Titus' mission and the report he brought back (ch. ii. 13, vii. 6, 13, viii. 6, 16—18, xii. 18), there is not a word said about Timothy's arrival at Corinth, or of his return to St Paul, although (ch. i. 1) he was with St Paul when that Epistle was written. It may be added that we learn from Acts xix. 22 that Timothy *was sent*, at least as far as Macedonia. And the uncertainty here expressed (*ἐάν*, not *ὅταν*) gives at least some ground for the supposition that he did not get so far as Corinth, and this without any possible imputation upon the consistency of the Apostle. See Paley, *Horae Paulinae*, *in loc.*

βλέπετε ἵνα ἀφόβως γένηται. Paley and Professor Blunt remark here on the singular yet undesigned agreement between the various notices of the character of Timothy. For (1) we find that he was young (1 Tim. iv. 12) and (2) deficient, apparently, in courage or energy, or both (1 Tim. v. 21—23; 2 Tim. i. 6—8, ii. 1, 3, 15, iv. 1, 2). It has been thought from some of these expressions that he was even culpably timid. If this were the case, how much more must the injunction in the text have been needed (1) when Timothy was about ten years younger than when he received St Paul's Epistles, and (2) in the then state of the Corinthian Church?

πρὸς ὑμᾶς. When *he comes* to you. See note on ver. 6.

11. προπέμψατε. See ver. 6.

μετὰ τῶν ἀδελφῶν, i.e. those who took charge of this Epistle. See passages cited in the second note on ver. 10, and 2 Cor. viii. 22, 23, ix. 3, 5. They were no doubt sent straight from Ephesus, and they might either find Timothy there, or he might reach Corinth after them. In either case he was to return with them.

12. περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ. See note on ch. i. 12. St Paul was anxious to have put Apollos, as a man of weight in the Corinthian Church, in charge of his letter. But Apollos stedfastly declined to go, fearing that his presence might foment, instead of allaying, the disorders. Titus, who was sent with this Epistle, and Apollos are found in close intercourse with each other and with St Paul many years later in Tit. iii. 13.

καὶ πάντως οὐκ ἦν θέλημα. **But it was not at all his will to come now**, or, with Bishop Lightfoot in his work *On a fresh Revision of the N. T.*, *But it was not at all* God's *Will that he should come now.*

ὅταν εὐκαιρήσῃ. **Whensoever he shall have a favourable opportunity**, i.e. when he shall have what he considers a suitable opportunity.

13. ἀνδρίζεσθε. **Be manly, or behave like men.** It is quite a mistake to insist exclusively on the softer characteristics of the Christian character. In the Christian, as in the soldier, endurance is of little use unless combined with courage. Courage is one of the most marked features of the character of Christ. 'If you think Christianity a feeble, soft thing, ill-adapted to call out the manlier features of character, read here.' Robertson.

κραταιοῦσθε. **Grow strong, or be strengthened.** The former is preferable, nor does it ignore the consideration which the latter makes prominent, that the source of our strength is not in ourselves, but in Christ. The classical form for *κραταιοῦμαι* is *κρατύνομαι.*

14. πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω, i.e. *let everything you do* (literally, **everything of yours**) *be done in love.*

15. οἴδατε. Cf. 1 Thess. v. 12. *οἴδατε* may be either indicative or imperative. Ver. 18 makes the latter more probable. See note on *ἐπιγινώσκετε* there. In the first case the succeeding *ὅτι* must be translated 'that,' in the second it may have the signification 'because.'

Στεφανᾶ. See note on ch. i. 16.

ἀπαρχή. Not necessarily the very first converts, but *among* the very first. See Rom. xvi. 5. 'Achaia' is used by St Paul to denote the Peloponnesus, now called the Morea.

εἰς διακονίαν τοῖς ἁγίοις. **To service for the saints.** The context would imply that they had not confined themselves to ministering to the temporal necessities of the saints, but had given valuable assistance to St Paul in his spiritual ministrations. See next verse.

16. ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις. The duty of mutual submission is frequently recommended in Scripture. But inasmuch as in every community there must be those who are entitled to lead, as well as those whose duty it is to follow, it may not be amiss to notice the kind of persons to whom St Paul inculcates submission. They were (1) disciples of long standing (the 'first-fruits of Achaia,' ver. 15), (2) they had devoted themselves to the task of ministering to the saints. Every one who took his share in such labour and toil was deserving of the respect and deference of the brethren. See also Eph. v. 21; 1 Pet. v. 5. *ἵνα* may either be expressive of *purpose* or *result*, according as we take *οἴδατε* as imperative or indicative. 'Know the house of Stephanas...*in order that* ye may be subject to such,' or 'I beseech you, since ye know the house of Stephanas, *that ye would be* subject.'

συνεργοῦντι. There is no *us* as in A. V. A general assistance in the work of the Church seems to be what is meant by the Apostle. Some would connect it with 'such,' and regard it as a direction to be willing to submit to the authority of all who were willing to work with the household of Stephanas.

κοπιῶντι. The word implies *toil*, i.e. the exertion which labour entails.

17. Φορτουνάτου καὶ 'Αχαϊκοῦ. Fortunatus is referred to by Clement as the bearer of his Epistle. See Introduction, Ch. III. Nothing is known of Achaicus.

τὸ ὑμέτερον ὑστέρημα, i.e. *the void occasioned by your absence*, not the *pecuniary need* of the Apostle as in 2 Cor. xi. 9 (cf. Phil. ii. 25, 30). For the Apostle there says that it is his boast, of which no man shall deprive him, that he has never cast any of the burden of his maintenance upon the Corinthian Church. See also ch. ix.

18. ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. This 'is a concise expression of the same consciousness of identity of feelings and interests which expresses itself so strongly in 2 Cor. i. 3—7.' Stanley. These Corinthians are reinvigorated, through a perfect interchange of sympathy, by the joy that is imparted to St Paul by the presence of one of their number. For the expression itself Stanley refers to 2 Cor. vii. 13, and Meyer to Philemon 7, 20.

ἐπιγινώσκετε. See again 1 Thess. v. 12, cited on ver. 15. *ἐπιγινώσκετε* here, like *εἰδέναι* there, relates to the due recognition of the value and importance of the position and work of such persons as are here referred to. 'Schätzet sie hoch,' Meyer, i.e. prize them highly.

19. αἱ ἐκκλησίαι τῆς 'Ασίας. See Introduction, Ch. III. p. 15.

'Ακύλας καὶ Πρίσκα. See Acts xviii. 2, 18, 26. From Rom. xvi. 3 we find that they returned to Rome as soon as it was safe to do so. The message of Aquila and Priscilla to the members of the Church which had received them in their necessity, is one of the minute points of agreement which do so much to establish the authenticity of the various books of Scripture. So is the fact that it is sent *from Ephesus*.

σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. Cf. Rom. xvi. 5. The expression may mean (1) their family, or (2) less probably, the congregation which was accustomed to meet there for worship. See also Col. iv. 15; Philemon 2.

20. οἱ ἀδελφοὶ πάντες, i.e. 'the whole Ephesian Church.' Alford.

ἐν φιλήματι ἁγίῳ. The word *holy* is added to guard against misconception in an impure age. The spirit in which it was to be given was that which was to regulate the intercourse of Timothy with the other sex (1 Tim. v. 2). The kiss of peace (see Rom. xvi. 16; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14) once formed a prominent part in the ritual of the Church. It is still retained in the East, where the men and women sit, and salute each other, apart. In the Roman

ritual the *pax*, a small piece of metal or wood, which the priest kissed, and afterwards sent round for the congregation to kiss in turn, was substituted for it. In our own Reformed Liturgy this custom has been abolished.

21. **τῇ ἐμῇ χειρί.** It was the custom of St Paul to employ an amanuensis. See Rom. xvi. 22. But in order that the Epistle should be recognized as his, it was his custom to add a salutation in his own handwriting, which he wished to be regarded as a token of genuineness. 2 Thess. iii. 17. See also Col. iv. 18 and Gal. vi. 11 (where it seems to be implied that St Paul wrote the whole of that particular Epistle himself).

22. **εἴ τις οὐ φιλεῖ τὸν κύριον.** *φιλέω* signifies the intimate and familiar personal affection subsisting between individuals, rather than the wider and more general feeling of love usually enjoined in the N.T. It is the word used when our Lord for the third time asks St Peter the question 'Lovest thou me?' (John xxi. 17). Christians are to cultivate a feeling of personal loyalty and affection for Jesus Christ, such as a soldier feels for his general, or a disciple for his master. And this though they have never seen Him. As the natural precedes the spiritual (ch. xv. 46), so the love for Christ as Man must precede, and lead up to, the love for Him as God. See notes on ch. xv. 23, 28.

ἀνάθεμα. The word is derived from two Greek words signifying to set apart, and is equivalent to the Hebrew *cherem*, which denotes something devoted to destruction for God's honour's sake, as the city and spoil at Jericho, Joshua vi. 17. See also Lev. xxvii. 28, 29.

μαρὰν ἀθά. Two Syriac words, signifying 'our Lord *is come*.' The meaning is 'our Lord is come, beware how you treat Him.' Cf. Phil. iv. 5; James v. 8, 9. Lightfoot cites Mal. iv. 6, the last words of the last prophet, 'Lest I *come* and smite the earth with *a curse*' (*cherem*). It is difficult to account for the Aramaic form of the word, unless we suppose with some that the utterance of the formula in the Apostle's own language was likely to be more impressive. For the foregoing word as well as these consult Smith's *Dictionary of the Bible*. These words must not be regarded as a part of the anathema. The meaning is **Let him be anathema. The Lord is come.** It is possible, though less agreeable to the context, that they signify **'Come Thou, O Lord.'**

23. **ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν** Χριστῷ Ἰησοῦ. See note on ch. iv. 17. This affectionate commendation of the Corinthians to the favour of Christ, coupled with the assurance of his own unchanging affection, must have sounded very striking in the ears of a community accustomed to Gentile modes of thought. Compare the curt and cold 'Farewell' at the end of Claudius Lysias' letter in Acts xxiii. 30 (if genuine). Much of the beauty and significance of this conclusion is lost to us by over-familiarity. It is worthy of note that the Epistle begins and ends with Jesus Christ. See note on ch. i. 10.

APPENDIX I.

Ch. xv. 27, 28.

It may not be amiss to add a few more interpretations of this important and difficult passage by distinguished Divines of various periods. First of all Irenaeus (*Contr. Haer.* v. 36) says, on the authority of the Presbyters who had been disciples of the Apostles (i.e., had been taught by them *orally*), 'esse adordinationem et dispositionem eorum qui salvantur, et per hujusmodi gradus proficere, et per Spiritum quidem [ad] Filium, per Filium autem ascendere ad Patrem, Filio deinceps cedente Patri opus suum, quemadmodum et ab Apostolo dictum est, "quoniam oportet regnare eum" &c.' The passage is not extant in the Greek.

Tertullian, *Adv. Praxeam* 4, arguing for the Monarchy, or sole and single rule of God, says, 'Videmus igitur non obesse monarchiae Filium, etsi hodie apud Filium est, quia et suo statu est apud Filium, et cum suo statu restituetur Patri a Filio. Ita eam nemo hoc nomine destruet, (si) Filium admittat, cui et traditam eam a Patre et a quo quandoque restituendam Patri constat.'

Origen, *De Principiis* iii. 7, says, 'Verum nescio quo pacto haeretici non intelligentes Apostoli sensum...subjectionis in filio nomen infamant...Sermo namque Apostoli, secundum quod isti volunt, hoc videtur ostendere; ut quasi is qui nunc patri subjectus non sit, subjectus futurus sit hinc cum prius pater ei universa subjecerit. Sed miror quomodo hoc intelligi possit, ut is qui nondum sibi subjectis omnibus non est ipse subjectus, hinc, cum subjecta fuerint sibi omnia, cum rex omnium fuerit, et potestatem tenuerit universorum, hinc eum subjiciendum putant, cum subjectus ante non fuerit, non intelligentes quod subjectio Christi ad patrem beatitudinem nostrae perfectionis ostendit...cum non solum regendi ac regnandi summam quam in universam emendaverit creaturam, verum etiam obedientiae et subjectionis correcta reparataque humani generis patri offerat instituta.' Cf. Hom. 2 on Ps. 36; and in Tom. xx. in Joan. 7, he writes, *ζητήσαις δ' ἂν εἰ ἔσται ποτε, ὅτε οἱ ἄγγελοι αὐτοὶ ὄψονται τὰ παρὰ τῷ πατρί, οὐκέτι διὰ μεσίτου καὶ ὑπηρέτου βλέποντες αὐτά. ὅτε μὲν ὁ ἑωρακὼς τὸν υἱὸν ἑώρακε τὸν πατέρα τὸν πέμψαντα αὐτόν, ἐν υἱῷ τις ὁρᾷ τὸν πατέρα, ὅτε δὲ ὡς ὁ υἱὸς ὁρᾷ τὸν πατέρα, καὶ τὰ παρὰ τῷ πατρὶ ὄψεταί τις, οἱονεὶ ὁμοίως τῷ υἱῷ αὐτοπτὴς ἔσται τοῦ πατρός, καὶ τῶν τοῦ πατρός, οὐκέτι ἀπὸ τῆς εἰκόνος ἐννοῶν τὰ περὶ τούτου οὗ ἡ εἰκών ἐστι. καὶ νομίζω γε τοῦτο εἶναι τὸ τέλος, ὅταν παραδίδωσι κ.τ.λ.*

Athanasius explains it of Christ as a representative of mankind, αὐτὸς ὑποταγήσεται τῷ πατρί, ὡς κεφαλὴ ὑπὲρ τῶν ἰδίων μελῶν, *De Hum. Nat. Suscept.* In his *Unum Esse Christum* he rejects the explanation of Marcellus and Paul of Samosata, which would regard the words of the subjection of the man Christ Jesus to the Divinity which had taken him into Itself. Theodoret *in loc.* regards the words as being added lest the heathen should imagine something in the Christian scheme corresponding to the fables of Saturn being dethroned by Jupiter and the like. And he explains it in much the same way as Athanasius above. Cyril of Alexandria (*De Sacros. Trin.* 25) denies that Jesus, as God, was in any way subject to the Father, but regards the words as spoken κατ' οἰκείωσιν καὶ ἀναφοράν.

Aug., *De Trinitate*, lib. I., ch. 8, says that this was written to guard against the idea that Christ's manhood would ever be converted into His Divinity. And he adds that we must not suppose that Christ delivers up the kingdom to His Father in such sort as that He takes it away from Himself. Again, he says, *Octoginta Quaestiones* 69, 'Non ergo absurde sic intelligimus, Tunc et ipse filius subjectus erit ei qui illi subjecit omnia; et Filium non solum caput Ecclesiae, sed omnes cum eo sanctos intelligamus, qui sunt unum in Christo, unum semen Abrahae. Subjectum autem secundum contemplationem sempiternae veritatis, ad obtinendam beatitudinem, nullo motu animi, nulla parte corporis resistente, ut in illa vita nemine amante propriam potestatem, sit Deus omnia in omnibus.'

Anselm *in loc.* explains that Christ is subject 'secundum humanitatem, ne quis putaret humanam naturam quam assumpsit in naturam divinitatis commutandam ut fieret aequalis patri, non subjecta.'

Aquinas *in loc.* says, 'Et subjectus est nunc etiam Christus secundum quod homo patri, sed hoc tunc manifestius erit. Et ratio hujus subjectionis est "ut sit Deus omnia in omnibus," id est ut anima hominis totaliter requiescat in Deo, et solus Deus sit beatitudo.'

Luther's explanation in his exposition of this passage is as follows; God's kingdom is so called when it is no longer hidden but clear before all creatures, and when faith shall cease. To hand over the kingdom to the Father is to present us and the whole Christian world openly before the Father, in His eternal brightness and majesty, in which He reigns without a veil. Since the Church is governed through Christ's Word and Sacraments, it is called His kingdom. But at the last day He will give Himself up with His whole kingdom to the Father. Henceforth men will perceive and enjoy openly that Sacred Trinity in which they have believed, and for which they have waited.

Calvin's explanation is, 'Sed ideo testatur Scriptura Christum nunc vice Patris caeli et terrae imperium obtinere; ne quem alium gubernatorem, dominum, tutorem, judicemve mortuorum et vivorum cogitemus; sed defixi sumus in solo ejus intuitu. Deum quidem agnoscimus rectorem, sed in facie hominis Christi. Tunc autem restituet Christus quod accepit regnum ut perfecte adhaereamus Deo. Neque hoc modo regnum a se abdicabit, sed ab humanitate sua ad gloriosam divinitatem quodammodo traducet; quia tunc patebit accessus, quo

nunc infirmitas noster nos arcet. Sic ergo Christus subjicietur patri; quia tunc remoto velo palam cernemus Deum in sua majestate regnantem, neque amplius media erit Christi humanitas quae nos ab ulteriore Dei conspectu cohibeat.'

Hooker's explanation has been given above. Pearson's is subjoined (*On the Creed*, Art. II. 'Our Lord'), 'Now as all the power given unto Christ as man had not the same beginning in respect of the use and possession, so neither, when begun, shall it all have the same duration. For part of it, being merely economical, aiming at a certain end, shall then cease and determinate, when that end for which it was given shall be accomplished; part, being either due upon the union of the human nature with the Divine, or upon covenant, as a reward for sufferings endured in that nature, must be coeval with that union and that nature which so suffered, and consequently must be eternal.' Of the first part of that dominion, he adds, is the Apostle speaking here.

Thus in the history of the exegesis of this passage by some of the greatest minds in Christendom, we find three main lines of interpretation; (1) that the Son is subject to the Father as man; (2) that He offers to the Father, as the Head of the Church, the submission of all its members; (3) that there will come a time in the far distant future when His mediatorial office will no longer be needed, when His kingdom over mankind, as man, will cease, and when each of us will enjoy for himself, through the Mediator's completed work, the blessing of immediate access to the Father. The right method of interpretation may be to include all three meanings. It is no true principle of explanation of a thing so infinite as the revelation of God in His Word to suppose that one contribution to the elucidation of a Divine mystery of necessity shuts out another. But we should miss the point of this deep passage if we left out the last of these three explanations. The truth is that Christ's Divinity does not come within the scope of this passage at all. It deals simply with Christ's mediatorial work. That mediatorial work, in man's present condition, is absolutely necessary in order to bring us to God. He is so far above us, that we cannot conceive of Him, except as revealed in the shape of one of ourselves. But there will come a time, the Apostle dimly hints, when the intermediate action of Christ's Manhood between us and God will be no longer necessary. Man's development does not cease with death, but will go on in a constantly ascending process until he becomes sufficiently spiritualized to see God for Himself. Then, when the work of reconciliation and restoration is finally and completely accomplished, when every thought of man's heart is brought into obedience to the law of Christ, when death and hell are cast into the lake of fire, when the God-Man sees all enemies at His Feet, then shall Christ, as Man, no longer reign: even His humanity will cease to be the necessary link between God and man, for sin, the only barrier between the two, shall have been finally destroyed, and God shall be all in all.

APPENDIX II.

Ch. xv. 29.

It is useless to append a catena of interpretations of this passage. A question of this kind was not one to which the early writers of the Church paid much attention, and they either pass it by altogether, or give an unsatisfactory explanation. Tertullian, however (*Adv. Marc.* v. 10), propounds one which is as likely to be true as any other. To be baptized for the dead, he says, is to be baptized for our bodies, for if they do not rise again they are as good as dead. And this gives a very good sense. The passage would then mean, 'What will they do who are being baptized on behalf of persons virtually dead?' Baptism is a mystical resurrection to life (Rom. vi. 4). But what resurrection to life can there be said to be in a person who is doomed to eternal death? One of the two great Sacraments of the Gospel, from this point of view, becomes an absurdity. The arguments in favour of interpretation (3) in the note are certainly strong. Yet the argument from the apparently close connection between the first and second half of the verse is minimized by St Paul's habit of breaking off suddenly into another topic when he grows impassioned. Cf. ch. iv. 8, vi. 12—14, ix. 1, xi. 21—23, 32—34 &c. So that one of the earliest interpretations of this passage may be said to be one of the most probable.

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